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Exploring the Universe *



by Dr. Franklin S. Harris, Jr.

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FIVE SCIENTISTS recently spent two months camping on a 1,300-foot glacier in Greenland. They found that the ice field was moving about a foot a day. Large cracks or crevasses developed varying from a few inches to 100 feet in width, up to 150 feet deep, and were sometimes miles long.

ABOUT 45 percent of human blood is composed of red cells, which carry the oxygen. White cells, so important in fighting disease, number about one to every 750 red cells. In addition to the antibodies against varying infections, recent research has found at least ten substances involved in clotting, 20 different enzymes, fat-containing proteins, metal-containing proteins, hormones, albumins, and probably others. New methods of separating and preserving these different substances in the blood make possible further research on their properties and their more efficient use in medicine.

THE TYPICAL loaf of bread made by the baking industry has changed considerably in recent years. In 1926 a pound loaf of bread was eight inches long and each ounce occupied a volume of six cubic inches. A half-inch slice in 1926 weighed one ounce and had 78 calories with twelve square inches cross-section. A pound loaf of present commercial bread is slightly less than ten inches long, and each ounce occupies ten cubic inches. A half-inch slice weighs slightly more than three-fourths of an ounce, furnishes 63 calories, and has a cross-section of 16 square inches.

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Mr. Nehru's Visit

by Dr. G. Homer Durham
VICE PRESIDENT, UNIVERSITY OF UTAH

AN EVENT OCCURRED in the closing days of 1956 which may influence the world for years to come. That event was the visit of Pandit Jawaharlal Nehru, to the United States. He and President Eisenhower spent at least twenty-six hours together in confidential talk, between December 17 and December 20, most of it at the American President's farmhouse at Gettysburg, Pennsylvania. How could such conversations shape the world of the future? Here are some considerations.

Nehru is a spiritual as well as a political leader of nearly 380 million human beings. Those 380 millions inhabit the strategic Indian peninsula, which dominates the traffic of the Indian Ocean, including the Persian Gulf, the Bay of Bengal, and the waters which stretch eastward through the Malayan Straits to the South Pacific.

India is the home of one of the world's greatest religions, Hinduism. India also gave to the world Buddhism, which, although not too significant in India today, is one of the great religious systems of the rest of Asia.

India is a key to our understanding of Asia. India has been under western European influence, chiefly British but also French and Portuguese, for two centuries, and is also a means whereby Asia sees the West, including Europe and the United States.

Nehru, born in India in 1889, was educated at Harrow and Cambridge, great seats of western learning. He has also been in Russia, China, and other important parts of the world.

Chou En-lai, the Red Chinese premier, visited Nehru in New Delhi in December 1956, immediately prior to Nehru's departure to see Mr. Eden in London, Mr. Eisenhower in Washington, and Mr. St. Laurent and Mr. Pearson in Canada. Nehru and Chou were scheduled to meet again in New Delhi, December 30, 1956.

Nehru expressed himself in the US as hoping to be able to serve as a "bridge of understanding" between East and West. Towards such a "bridge," he spoke frankly about some problems.

His words seemed strange to many Americans, but this is all the more reason for listening.

Naturally, we listened for words favorable and friendly towards our point of view. America's opportunity in Nehru's visit, however, was not to hark for condemnation of the Russians, but to listen to the voice of Asia speaking; to listen to the spiritual and political leader of 380 millions, to the head of a state that recognizes and deals with Red China. India has problems of its own (in the Himalayan frontier countries) with China, with Russia (through the Northwest frontier), with the Islamic world (through Pakistan and Kashmir); and, because of these frontal connections, has much to say to us about the future of the world.

As this column has tried to suggest since about 1950, a new balance of power, politically, is in the making. Nehru's diplomatic talks and missions during the past few months may not have been the most important in the world. But they are symbolic of new times, new forces, new events, new patterns with which we shall live and work in decades ahead. Nehru and India, especially, represent a unique force for peace in the world. The roots are found in the Indian foreign policy of neutrality, "non-alignment" or "non-involvement," which policy has deep roots in Indian experience and in the Hindu religion.

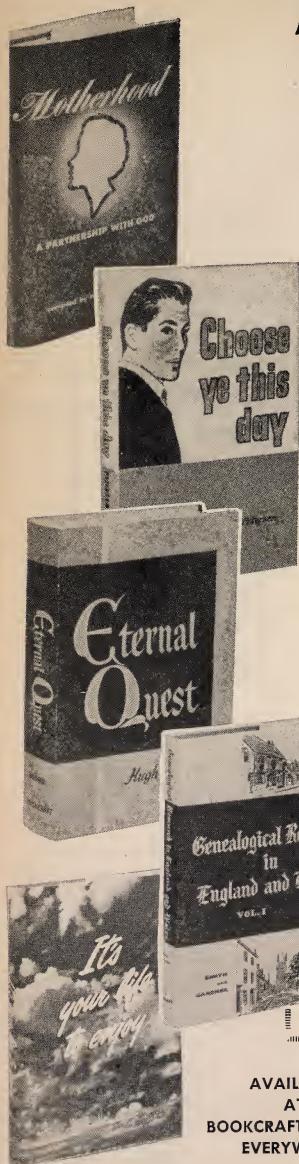
Americans have been prone to dismiss Indian influence, at the UN and elsewhere, as either being pro-Russian or wishy-washy. Neutralism on the part of India, and on the part of the Asian-African "bloc" so-called, has been thoughtlessly termed pro-Russian by some. Nehru said some things during his American visit which reveal his country's attitude in a clearer light. (1) He condemned Russian intervention in Hungary. (2) He condemned British-French intervention in Egypt and Suez in the same terms, as having been equally revolting. To our view, comfortably seated in the USA, the

(Continued on page 69)



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THE COVER

Reminiscent of the agricultural skyline of by-gone times is Bob Taylor's full-color reproduction of the old windmill, which serves as our cover this month.

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These Times

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latter case hardly seemed parallel. But to understand their parallel nature in Nehru's eyes is to understand the new world that is under construction in Africa and Asia. We will not attempt an explanation of the latter. But let us attempt merely to understand Nehru's mind in the matter, as a single key.

He also discussed the US military alliances with Mr. Eisenhower, viewed them rather dimly, and suggested disarmament and co-operation through the UN as a better solution. In fact, he criticized the carrying forward of a cold war by America and Russia as being "fundamentally and morally wrong." What is the key then? Why are Suez and Hungary parallel cases in Nehru's mind?

On the "policy surface" of his mind (and that of many Asians and Africans), any power that dominates another is reprehensible. All colonialism is bad, whether Russian, American, British, or French.

Americans do not, on the whole, make the same value judgment. We would argue that any Soviet (or communist) domination of any country or part of the world is bad. However, British or French domination would not, *ipso facto*, be necessarily bad, but would turn on the nature of a particular case. In some instances it might be bad. In others it might not be so bad. At least it would be better than Russian, and in some cases might actually be good.

So would Americans reason. But Nehru, most Asians, and most Africans, would put the Russians, the British, the French, and the Americans all in the same package; and a colonialistic threat from one would be considered as bad as from another—at least in the thinking and emotional stages.

Why this view? Because of two centuries' experience as colonials with thwarted aspirations! We should remember that to India the British are the historic oppressors. And even though these oppressors quoted Shakespeare, dressed for dinner, and preached sermons from the New Testament, they were still India's conquerors.

But there is another and deeper reason for the difference in viewpoint. It is the Hindu outlook on life, time, fortune, politics, and the universe itself. The American, cultured in the sharper value judgments of Judaism and the Christian religion, descended from Adam, Shem, and Abraham, through Isaac, Jacob, and Joseph (the chosen ones) rather than through Ham, Japheth, Ishmael, or Esau. He looks askance at his human brethren and

(Continued on page 70)

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These Times

(Continued from page 69)

judges them more quickly in terms of inheritance, good, and evil. The Hindu's outlook is different, and repre-sents a challenge to our own education and understanding of the world.

We have said Nehru was a spiritual leader. He is. But American and other western readers should not misunder-stand the meaning of this phrase. We would normally interpret it in terms of a great spiritual leader waging active spiritual warfare (with peaceful means, we hope) for "righteousness." The imagery of John Milton's *Paradise Lost*, of St. George slaying the dragon, or of Woodrow Wilson trying to make the world safe for democracy comes immediately to mind. Spiritual leadership in America and the West is allied with the ideal of human betterment, individual improvement, and social progress. The right must prevail, we believe, so that man's destiny, his individual and social progress, can be fulfilled. Westerners, moreover, especially Americans, are in a hurry to achieve this progress.

We have, in short, as the basis for our view of spirituality, a value system which has deep roots in the idea of progress. We have difficulty understand millions of Hindus endlessly chewing leaves and betel nuts, sleeping fourteen hours a day, stepping calmly through filth and dead or dying bodies in their streets. We would say, "What a shame!"—and organize to combat the evil. We little understand that the Hindu chews his leaf in order to extract a calorie or two to keep his body going; that he sleeps because he is under-nourished and weak; that his lack of nutrition and productivity is bound by centuries of tradition, plus his own spiritual outlook.

What is his view? Hindu spirituality means to divest one's self of the world, to find eternal peace and union with Brahman (the Hindu deity, not to be confused with Brahma, one of the aspects of deity). All things flow toward Brahman, endlessly. Every 4,320,000,000 years, a new universe may be created, but it is just like the old one. Much can be detected concerning the Indian posture in international politics from the pacifism and "neutralism" (or non-involvement) of Gandhi and from the ascetic discipline of the yogi who sits or stands endlessly, trancelike, seeking union with the eternal spirit.

As a Hindu of the highest (Brahmin) caste, Nehru is also seeking union with the infinite Brahman. But, educated at Harrow and Cambridge, he is also interested in social progress for India. He is dissatisfied that there is only one doctor for every 6,000 Indians, one nurse for every 300,000, one pharma-

cist for every four million. He wants the Indian cow to produce the 7,000 pounds of milk each year the American cows produce instead of 500 pounds. He wants their hens, who lay 50 eggs each year, to lay 150 like the American hens. But he also sees China, Russia, Britain, France, and the United States in the perspective of a child of India: Eisenhower and Eden will return to Brahman, as Stalin has already done, and as Mao and Chou and Nehru will, to be mixed up in the materials of the universe and replaced from the same stuff. Meanwhile, peace is important, both for social progress and for Hindu spirituality, as well as being essential to the contemplation of eternal union with God. Therefore India will be friendly with the United States and with Red China at the same time and try to promote their mutual recognition in the interests of peace.

Much in the lines above reflects a profound ignorance of Mr. Nehru, his country, his great suffering people, and the Hindu religion that has fed them for centuries. One must offer apologies for attempting to explain their point of view. But perhaps the attempt is justified by adding this suggestion: that the leaders of the future must eventually replace this ignorance with understanding. Along with the teaching of science and mathematics being urged, the future must find and hold room in the social studies of the high schools and colleges for comparative cultures, including the Islamic, Hindu, and Buddhist religions. For the understanding of India, we must become familiar with the intricacies of the concept of Brahman and of Brahma, of Vishnu, and Shiva; of the incarnation of the Brahman-Vishnu as Rama and Krishna; of the idea of the tenth reincarnation of this Christlike personage (in Hindu theology, some 425,000 years hence) as Kalki. Some of us, to understand Mr. Nehru's people, will have to learn to read the *Bhagavad-Gita*, or "The Song of God." It contains great lines such as these, attributed to Vishnu-Krishna: "I am the truth and the joy forever. . . . He who takes refuge in me shall pass beyond Maya."

World politics in these times is more complicated than an understanding of the world's great religions. But he who makes, criticizes, or contributes towards foreign policy for the United States of America nowadays needs this fundamental grounding in human behavior.

The Eisenhower administration is currently engaged in trying to mold freely Christendom, Israel, and Islam into a new friendly world neighborhood. In the long run, the common view in

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THE IMPROVEMENT ERA

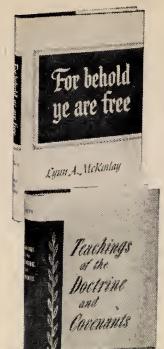
Messages of Inspiration

2. FOR BEHOLD YE ARE FREE

Lynn McKinley

This collection addresses two basic LDS principles: that man is made after the image of God and that man has been blessed by his Creator with free agency. The author feels that these doctrines are important all LDS religious concepts and quotes scriptures to support his views. In the matter of free agency, good and evil and man's responsibility for his choice are also topics of consideration.

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3. TEACHINGS OF THE DOCTRINE AND COVENANTS

William E. Berrett

Elder Berrett points out, in this highly informative and stimulating book, how revelations provide personal directives to members of the LDS Church in their manner of living as well as in providing the basis for Church government. It is certainly both that will lead to a better understanding of the Restored Gospel.

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4. TEACHINGS OF THE NEW TESTAMENT

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This thought-provoking book will arouse enthusiasm for the teachings of Jesus Christ as found in the New Testament. In his introduction Dr. Bennion has made an additional contribution to the LDS concepts of our Lord and Savior. His analysis of Jesus' divine instructions and their application to the lives of people in modern times make this book a must for Latter-day Saints.

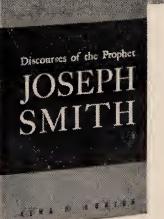
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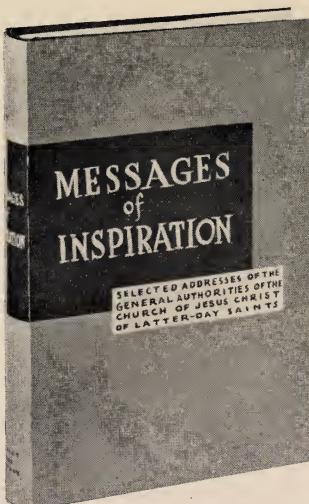


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THE CHURCH MOVES ON

A Day to Day Chronology of Church Events

November 1956

11 ELDER Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Covina Ward, Covina (California) Stake.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Hill Spring Ward, Alberta (Canada) Stake.

12 THE SOUTHERN CALIFORNIA region of the Church welfare plan was divided to form three regions—Los Angeles, San Fernando, and Southern California.

18 ELDER Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Virden Ward, Mt. Graham (Arizona) Stake.

20 PRESIDENT David O. McKay dedicated the Florida Stake Tabernacle which also serves as the chapel of the Jacksonville Second Ward.

Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Eastland Branch, San Juan (Utah) Stake.

December 1956

1 On THE 20,111 achievement awards presented by the YWMIA during the year ending May 31, 1956, General President Bertha S. Reeder announced that 514 were for Golden Gleaners, 2,157 were to Silver Gleaners, 10,344 to Mia Joys, and 7,016 to Honor Bees. Her report also disclosed that 161,982 women were enrolled in the YWMIA at the close of their year, of which 35,002 were registered in the Gleaner department; 24,605 in the Junior Gleaner classes; 22,438 Mia Maids and 29,588 in the Bee Hive groups. There were 17,500 women enrolled in the Special Interest classes.

It was announced that Elders Ralph D. Thomson and J. Roman Andrus had been appointed to the general board of the Deseret Sunday School Union.

2 ASHLEY STAKE organized from portions of Uintah (Utah) Stake, with President William Budge Wallis,

former president of Uintah Stake, as its first president, and Elders Charles L. Fox and Ernest Lee Caldwell as his counselors. Elder Fox served with President Wallis as his first counselor in the Uintah Stake. With a total membership of 3,045 members the new unit consists of Ashley, Glines, Lapoint, Maeser First, Maeser Second, Tridell, Vernal First, and Vernal Fifth wards.

Elder Franklin R. Walker, formerly second counselor to President Wallis in the Uintah Stake presidency was sustained as president of Uintah Stake, with Elders Charles B. O'Neil and Clyde R. Anderson as his counselors. Uintah Stake, with a membership of 3,124, consists of Vernal Second, Vernal Third, Vernal Fourth, Davis, Jensen, Naples, and Rangeley wards.

Elders Spencer W. Kimball and Marion G. Romney of the Council of the Twelve effected these changes.

Tucson Stake organized from portions of Southern Arizona Stake with Elder Leslie O. Brewer, formerly first counselor in the Southern Arizona Stake presidency sustained as president, and Elders Richard E. Martin and Basil O. Peterson sustained as his counselors. With a membership of 2,781, Tucson Stake consists of Tucson First, Tucson Second, Tucson Third, Tucson Fourth, and Nogales wards, and Hayden and San Manuel branches.

President Jared J. Trejo was retained as president of Southern Arizona Stake, with Elder Bruce M. Gibson advanced from second to first counselor, and Elder Spencer C. Merrill sustained as second counselor. Bisbee, Douglas, Fry, Pomerene, St. David, and Whitewater wards are now included in Southern Arizona Stake, as are the Agua Prieta, Cananea, and Willcox branches. The stake membership is 2,091.

Elders Delbert L. Stapley and LeGrand Richards of the Council of the Twelve were in charge of this conference.

9 ELDER Marion D. Hanks of the First Council of the Seventy delivered the first of a series of LDS addresses on the "Faith in Action" series of the radio network of the National Broadcasting Company.

The last of the 1956 stake conferences were held throughout the Church.

This was the 107th anniversary of the

founding of the Sunday Schools of the Church in the Rocky Mountain area.

16 ELDER LeGrand Richards of the Council of the Twelve dedicated the chapel of the Mound Fort Ward, Farr West (Utah) Stake.

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, dedicated the chapel of the Logan Twentieth Ward, East Cache (Utah) Stake.

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, delivered the radio address on the National Broadcasting Company's "Faith in Action" series.

22 ELDER Hugh B. Brown, Assistant to the Council of the Twelve, upon a special mission representing the First Presidency and the General Authorities, laid the cornerstone of the New Zealand Temple, now under construction at Hamilton. Placed in the cornerstone box before it was sealed were copies of the Bible, the Book of Mormon in English and Maori, Doctrine and Covenants, Pearl of Great Price, copies of Church and New Zealand mission publications, *Gospel Ideals* by President David O. McKay, lists of labor missionaries working on the temple, accounts of President McKay's visit to the area several years ago, accounts of the building of the temple to date, current newspapers, a program of the cornerstone ceremonies, and various other items. This is the second temple to be built by the Church in the islands of the Pacific, the first being in Hawaii. The New Zealand Temple will be similar in design to the one recently dedicated in Switzerland and the one being built in England.

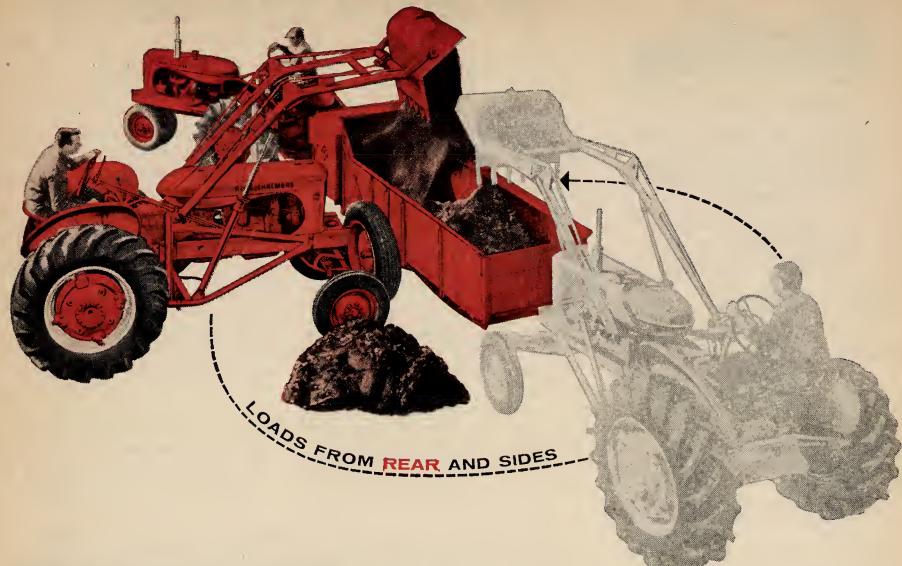
23 ELDER Harold B. Lee of the Council of the Twelve delivered the address on the "Faith in Action" radio series of the National Broadcasting Company.

Appropriate services were held in many wards and branches of the Church honoring the one hundred fifty-first anniversary of the birth of the Prophet Joseph Smith.

30 PRESIDENT David O. McKay dedicated the new additions to the Arizona Temple at Mesa. Later in the day he dedicated the new Bureau of Information, adjacent to the Arizona Temple.

THE IMPROVEMENT ERA

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Be Honest with Yourself

RUN AND WIN

ALL LIFE is a race which everyone wants to win. Happily, all of us can win, for we run not against one another but against ourselves. Moreover, we set our own handicaps. These handicaps are the times and the measures, the ambitions and the goals we set for ourselves. But once having set our sights, it's up to us whether we win or lose in the race.

Young man, young woman, what are your goals in the race of life?

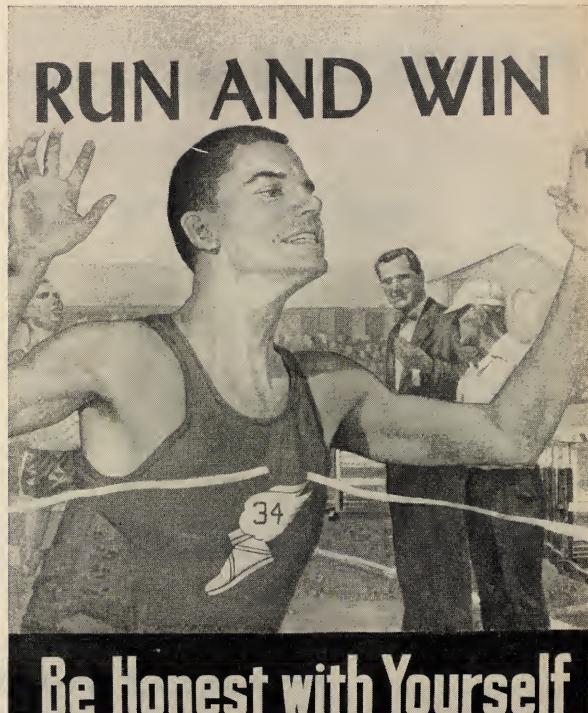
Health, long life, business success, the friendship of good and great people, a comfortable home, a happy family, security for self and loved ones, faith in a more glorious future life with a well-earned inner assurance that a loving Father will reward

in heaven good deeds done here? If these are the sights you set for yourself and for those you cherish, your high aims must be matched by constant and increasing daily endeavor.

To win you must run and not grow weary; you must not faint or falter a single step before the race is won. Don't slow your pace by breaking training rules or shorten your stride in the running of the race. To win the race of life, you must keep physically, mentally, and spiritually fit.

To be less—to do less than your best is to cheat yourself and your loved ones of the rewards which belong only to winners.

Then—on your mark, get set—go!
BE HONEST WITH YOURSELF



Be Honest with Yourself



—Leland Van Wagoner photo

AFTER PRAYER

by Ruby Zagoren

MORE BEAUTIFUL than the prayer
Is the peace that follows—
As simple as dawn
Beyond the dark;
Soft as sunlight
After showers.
Prayer . . . then, peace.

By Zara Sabin

DEAR LORD, wert thou ever lonely,
Alone as I am tonight,
While darkness and memories hover
Glooming the pale twilight?
Wert thou ever alone and lonely?
A foolish question to ask.
Thou who wert friendless and homeless
And yet forgot not thy task!
Thou, the lone Man of great sorrows!
Thou, who wert burdened with grief!
Did not ask even then for relief!

Forget thou my wavering weakness;
Strengthen my faltering heart;
Teach me thy loving compassion
That I, too, may learn the art
Of easing my brothers' burdens,
Their fears, and their wants, and may
see
That enriching the lives of thy children
Will draw us all nearer to thee!

YOU ARE MY SONG

By Catherine E. Berry

THIS WRITING poetry can be
A song torn from the heart of me;
A word, a phrase, a jeweled line,
Is woven into each design
That mirrors beauty or delight,
A frosty dawn, a star-shot night;
A love so deep, a dream so fair,
A vision of cloud-castled air,
All that I think and feel and know
Is captured in its moon-tinged glow;
But always, when the task is through,
I find the heart of it is you.

THEA

By Ila Lewis Funderburgh

THEA'S SMILE is quick and bright;
Life is such fun.
Thea's heart is full of love
For everyone.
Thea has the gift of joy
That never ends;
Thea finds in all the world
Only friends.

PERRY'S SPRING

By Mary Gustafson

HE FOUND a place where water trickled out
Upon the mountainside. He dug through
crust
Of rock and loam where dampness lay
about
And sought out water for his needs. He
must
Have moisture for the trees and plants that
grew
Where soil lay deep. The hill held this
stored up
From winter rains and flakes of snow. He
knew
Where tricklings dropped there must be
more to cup
For house to fill the urgent need of those
Who made his house a home. He dug
through shale
And blasted to the source. Now water flows
Beyond the brimming height of barrel or
pail.

Here tired or weary ones may slake their
thirst
Because determined man made first things
first!

THE IMPROVEMENT ERA



YOUR VALENTINE

By Gladys Martin

PLEASE DON'T think me forward—
Valentine is here!
And I don't have a symbol—
Lace and ribbon sheer,
Climbed and spilled, with flaming
And star frilly gold
Where a giddy bluebird
Glimmers in each fold
Or a satin Cupid
Wings a shimmered dart,
But I hope you want it anyway—
I'm sending you my heart.

WITH YOU

By Jane Merchant

OUR LOVE is gentle and good,
Bringing our hearts redress.
I would tell you, if I could,
It has banished my loneliness.

One heart can never be known
Entirely, by another,
But with you I am less alone
Than with any other.

THE RUG WEAVER

By Alma Robison Higbee

HER HANDS are gnarled and twisted, but
the art
She has created from old and half-worn
things.
Washed and re-dyed, revives the weary
heart;
For here, above the green sea waves, white
wings
Of gulls are etched upon a sky as blue
As lapis gems. No tall ship's spar
Breaks the wide sea distance, but woven
through
Where sky and ocean meet, there the far
And muted flame of sunset is caught
In gold and crimson splendor. I know
That a heart remembered and old fingers
wrought
A dream that grew and blossomed long ago.

PLUM TREE IN WINTER

By Ethel Jacobson

ACH STURDY bough
Invites your gaze,
Heaped with glittering
Displays—

With drifts of snowflakes
Fragile, light
As clouds of petals,
Pristine, bright—

Improvising
A salesman's room
With samples of
Next season's bloom.

A WISH

By Golda K. Hedberg

THAT I COULD live forever,
And you, forever and a day,
That I be spared the tears of knowing you
had passed away.

That I could take your sorrow
Or sadness of the heart,
That you be spared the pain of mortal
wounds while we're apart.

That I could take your heartache,
And leave you only joy,
That you would have no need for tears,
which only faith destroy.

That I could give you happiness
And never let you know
That I had done these things for you be-
cause I love you so!

WONDERLAND

By Bertha Goddard

GOOD BOOKS are friends. Accept them joy-
ously.
If you would learn, they serve you willingly.
They bring to you the lore of all man-
kind;
And if you look for laughter, you can
find
It, too, and lose yourself in gaiety.
There, side by side, in even rows they
stand.
A host of sages, slaves to your command,
A world of entertainers. Every whim
Of fancy is portrayed, either gay or
grim.
They beckon you to roam in wonderland.

BREAD

By Rae Cross

WHEN you take bread, pray take it thought-
fully,
When you take bread, value and care for it;
Do not waste it nor treat it casually,
From seed to loaf—it's aim—man's benefit.
When you take bread, think of the beauty
there,
Beauty of soil and of the sun's bright rays,
The soft caress of winds and rains and air,
The patient toil and man's unplanned
delays.
When you take bread, think of those now
hungry,
Of millions who still cry for bread in vain,
Of pale mothers who weep when a baby
Oft tugs at breasts that life cannot sustain.
Our Lord blessed bread; he bade us do the
same,
When you take bread, bless it in his dear
name.

The Eternal Verities



FOR WHOSOEVER shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9:26.)

If we accept the spirit entity of man as real and eternal, how utterly foolish to ignore or neglect its development by giving most, if not all, of our attention to physical needs, pleasures, and passions.

If one makes the present world with its allurements, riches, honors, pleasures, indulgences, etc., "the object of supreme pursuit," and gains not only what one seeks, but the whole world, yet along with it forfeits one's own soul, one has gambled the only thing worth while, and lost.

If we are in company where the teachings of Jesus are unpopular, and if, in order to stand well with others to avoid criticism we yield to indulgences violative of Christ's teachings, we demonstrate that we are ashamed of him, and merit his being ashamed of us when he "cometh in the glory of his Father with his angels."

But the power of choice is a God-given gift, and the purpose of life is happiness. Things which pertain to the physical nature are so easily obtained and the pleasure so immediate that many spend most of their time seeking them, and neglecting the permanent joys of the spirit.

We are living in what may well prove to be the most epoch-making period of all time. There is ample evidence on every hand that we are witnessing one of the tidal waves of human thought and emotion which periodically sweep over the world and change the direction of human endeavor. It is a time that demands clear thinking and sound judgment.

Today, if ever, is a time for young people who are not satisfied with temporary desires or pleasures of the moment, to get in mind eternal verities, fundamental truths, and make them life's guiding stars.

If in this unsettled sea of human perplexities, yearnings, disappointments, and despair, we would but pause and eliminate from our minds our immediate demands and schemes for livelihood, if we would set aside our desires

for personal pleasure resulting from indulgences in gratification of appetites and passions, if we would for an hour or two withdraw ourselves completely from the physical, the political, and even the social influence of this human world, and let our souls commune with self and with the Infinite—we should find that only in the recognition and adoption of eternal verities can the yearnings of a sincere mind be satisfied and peace and happiness be realized.

If we could divest ourselves of all immediate wants and perplexities, and talk with self in a serious sort of way, we should find ourselves giving value to like realities. Out of such soul-communion would come a recognition that no matter what physical, material, political, industrial, or other changes may occur, no matter how theories of governments may change; how fashions, customs, and ideals may be accepted and abandoned, there remain unchanging verities eternally operative in the universe, ever contributing to the spiritual progress, to the peace, to the happiness of the individual of the race.

With this recognition would come certain fundamental questions, the answers to which can be found only by reference to eternal truth. A few of these vital problems might be as follows:

First, the ever-present reality and mystery of life and immortality of the human soul.

Second, the existence of God and our relation to him. It is possible for man's spirit to be in harmony with that Divine Being.

Third, these eternal verities accepted, the question arises, what is the noblest aim in life—pleasure, wealth, or character?

Such questions enter either in a fleeting or contemplative degree the mind of every thinking or contemplating person.

Good character does not consist in the mere ability to store away in the memory a collection of moral aphorisms that run loosely off the tongue. Character to be good must be stable, must have taken root. It is an acquisition of

(Concluded on following page)

The Editor's Page

by President David O. McKay

The Editor's Page

(Concluded from preceding page)

thought and conduct which have become habitual, an acquisition of real substance, so firmly fixed in the conscience, and, indeed, in the body itself as to insure, unhesitating rejection of an impulse to do wrong.

Reverence for life in created things—faith in God, in his Beloved Son—an assurance that spiritual communion with them may be actual—the joyous experience of living

uprightly—practising honor, truth, integrity, fair dealing; these are eternal verities which give happiness and spiritual expansion.

The world needs fundamental truths that never change—the eternal truths of the gospel of Jesus Christ.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE



"Multiply and Replenish"

Question:

"When I served as a stake missionary a woman whom we interviewed said when the Lord spoke to Adam and Eve in the Garden of Eden, he commanded them to 'Be fruitful, and multiply, and replenish the earth, and subdue it.' Therefore,' she said, 'there must have been people on the earth before Adam and Eve, or they could not replenish it.' The dictionary seems to confirm this view. How can we answer her? Will you please do so in the ERA?"

Answer:

It is true that the original meaning of the word *replenish* connotes something is being filled again that was once filled before: *Re*—again, *plenus*—full. Why the translators of the King James Version of the Bible used the word *replenish* may not be clearly known, but it is not the word used in other translations and is not the correct meaning of the Hebrew word from which the translation was originally taken. It is true that the Prophet Joseph Smith followed the King James Version in the use of this word, perhaps because it had obtained common usage among the English-speaking peoples. *Replenish*, however, is incorrectly used in the King James translation. The Hebrew verb is *Mole* (מָלֵא) meaning fill, to fill, or make full.¹ This word *Mole* is the same word which is translated *fill* in Genesis 1:22, in the King James Bible, wherein reference is made to the fish, fowl, and beasts of the earth: "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

In other translations the word *fill* is used correctly, in the English translations as well as in other tongues. Here are a few quotations:

Smith and Goodspeed: Copyright 1931, by the University of Chicago.

"So God created man in his own image, in the image of God he created them; male and female he created them: And God said to them 'Be fruitful and multiply, and fill the earth and subdue it'; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

Challoner-Douay Text:

"Then God blessed them and said to them, 'Be fruitful and multiply; fill the earth and subdue it.' Have dominion over the fish of the sea, the birds of the air, the cattle and all the animals that crawl on the earth."

Revised Standard Version: 1952:

"And God blessed them, And God said to them. 'Be fruitful and multiply and fill the earth and subdue it.' "

American Baptist (Improved) Version: "According to the Masoretic Text."

"And God blessed them; and God said to them, 'Be fruitful, and multiply, and fill the earth, and subdue it.' "

The Septuagint Bible. This edition of the Bible was published in 1954 and is taken from the English translation of the Septuagint Bible which was translated by Charles Thompson, who was secretary to the Continental Congress of the United States, and recently revised and compared with the Septuagint text. The publishers state that this is the Bible that the Savior used and is the oldest version in existence of the pre-Christian Hebrew manuscripts:

"Let us make man after our image and after our likeness; and let them have dominion over the fishes of the

¹Hebrew Lexicon by Joshua W. Gibbs, A.M., p. 120.

sea, and the fowls of the air, and the cattle, and the whole earth, and all reptiles which creep on the earth. So God made man, After an image: Increase and multiply and fill the earth and subdue it."

The 1585 Edition. This edition was printed by Christopher Barker, "Printer to the Queenes Majestic, 1585, before the issuing of the King James Version."

"Thus God created ye man in his image: in the image of God created hee him: hee created them * male and female.

"And God bleffed them, and God faid to them * Bring foorth fruite and multiplie and fill the earth, and subdue it."

The "Breeches" Bible of 1587. "Translated according to the Hebrew and Greeks, and conferred with the best transflations dieuers languages."

"And God bleffed them, and God faid to them, * Bring forth fruite and multiplie, and fill the earth and subdue it."

Danish Translation:

"Og Gud velsignede dem, og Gud sagde til dim: vorder frugtbare og mangfoldige, og opfylder Jorden."

"And God blessed them, and God said to them: be fruitful and multiply, and fill up the earth."

Swedish Translation:

"Och Gud välsignade dem; God saide till dem: Varen fruktsamma och föröken eder, och uppfyllen jorden."

"And God blessed them; God said to them be fruitful and multiply yourself, and fill up the earth."

French Translation:

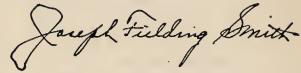
"Et Dieu les benit, et il leur dit: 'Soyez fecons, multipliez, remplissez la terra et soumettez la.'"

"And God blessed them, and said to them Be fruitful, multiply, and fill up the earth."

German Translation:

"Und Gott segnete sie und sprach zu ihnen: Seid fruchtbar und mehret euch und füllt die Erde."

"And God blessed them and said to them: Be fruitful and multiply and fill the earth."



Richard L. Evans

The Courage to Face Facts

IN THE PROCESS of adjusting to life, we all have some problems. And growing up is part of the process and the problem—sometimes a rather painful part. As Paul comments: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."¹ Discipline, whether imposed by others or self-imposed, isn't easy to take; nor are facts always easy to face. Pride and habit, and comfort and convenience, and prejudice and pleasure often come in conflict with facts, with truth and reality, with law and order. And in moving toward maturity, sooner or later we learn that there are some things that will adjust to us, and some things we have to adjust to. Some people will adjust to us—especially if they love us. (Blessedly, there are those who will give a little more than they demand.) Some situations will adjust to us. We can alter our environment—somewhat; and there are more and more things that we can modify for our comfort and convenience. But there are some things that no man can modify, regardless of his comfort or convenience, or his pride or prejudices, or his appetites or pleasures. To quote a much-quoted sentence: "We have to learn to change what we can change, and to accept what we cannot change—and to learn the difference between the two."² We have to adjust to truth. Truth doesn't adjust itself to us. We have to adjust just to law. We have to learn to keep command-

ments. They are not always convenient, but they are always there, and they don't bend with our bending, or yield with our yielding. Yet too many of us go through too much of life resenting and resisting the irrevocable realities—the facts, the laws, the commandments that we don't find it convenient to keep. We acquire habits and prejudices, and hold them to our hearts. We accept theories, and resist the inroads of further facts and findings. Sometimes it is almost as if a rock were to say to gravity: "I will ignore your pull upon me." The rock may resist—but sooner or later gravity will get it. There are causes and consequences in all things, and no one ever ignores them without sometime finding that they are in full force. "There is a law, irrevocably decreed . . . upon which all blessings are predicated."³ And the sooner we learn to live within law, the sooner we learn to respect facts, the sooner we learn to keep commandments, the sooner we learn to adjust to truth (and learn that it will not adjust to us, that it will not yield to our yielding, or bend to our bending), the more happiness we shall have, and the more peace we shall find inside ourselves.

¹1 Cor. 12:11.

²An approximate quotation. Author unknown.

³2d & C 130:20.

"*The Spoken Word*" FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING

SYSTEM, DECEMBER 16, 1956

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In 1828 New York City was a thriving and fast-growing city of 180,000 inhabitants. Not much compared to its over 8,000,000 population today, but in those days it was of fair size. One of the most interesting and important incidents in early Church history concerns a trip Martin Harris made to New York City during February of 1828. His purpose was to consult with Professor Charles Anthon and a certain "Dr. Mitchell" respecting some ancient characters that Joseph Smith had copied from the plates containing the Book of Mormon. Perhaps a brief summary of events leading up to this trip will be helpful.

At the time of his first vision in 1820 and subsequent visitations of the Angel Moroni, Joseph Smith was living with his parents in Palmyra, New York. In September of 1827 Joseph was allowed to take the plates from the Hill Cumorah. The persecution he had been under intermittently for the past seven years now became intolerable, and many attempts were made to get the plates from him. By December of the same year Joseph was glad to accept the invitation of his father-in-law, Mr. Isaac Hale, to come and live with the Hale's in Harmony, Pennsylvania.

At this point a prosperous farmer of Palmyra, Martin Harris, came on the scene. Martin Harris believed the account of Joseph Smith's visions and was especially interested in the "gold book." He visited Joseph and presented him with a gift of fifty dollars, which was used to finance the removal of Joseph and his wife to Harmony, about 100 miles to the southeast.

After purchasing a small home and parcel of land from Isaac Hale, Joseph began studying the plates. He commenced by copying several pages of the strange Nephite characters, some of which he translated by means of

the Urim and Thummim. About two months later, sometime in February 1828, Martin Harris visited the Prophet Joseph in Harmony and obtained permission to take a transcription and translation of some of the characters to some learned men in New York City. He was evidently determined to check the story of Joseph Smith concerning the nature of the characters.

His report is as follows:

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyrian, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering angels, and that if I would bring the plates

to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation." (Joseph Smith 2:64-65.)

This seeking of the opinion of learned scholars on questionable material, a common enough occurrence, is really a most unique and startlingly literal fulfillment of ancient prophecies. The great Hebrew prophet, Isaiah, had prophesied 2,500 years earlier:

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. (Isaiah 29:11. Italic author's.)

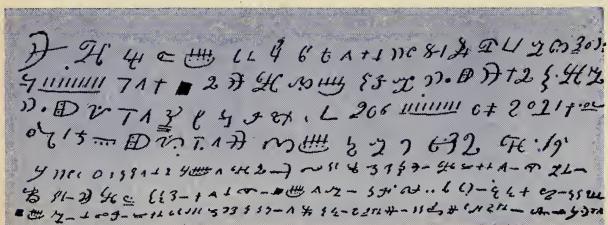
The Book of Mormon itself also refers to this conversation:

But, behold, it shall come to pass that the Lord God shall say unto him [Joseph Smith] to whom he shall deliver the book: take these words which are not sealed and deliver them to another [Martin Harris], that he may show them unto the learned [Anthon and Mitchell], saying: read this, I pray thee. And the learned shall say: bring hither the book, and I will read them: And now, because of the glory of the world and to get gain will they say this, and not for the glory of God.

And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it. (II Nephi 27:15-18.)

Martin Harris returned to Joseph Smith and then proceeded immediately to Palmyra to make arrangements regarding his farm and family so that he might assist Joseph with the translation. He returned to Harmony on April 12 and acted as scribe to Joseph until the following June.

The foregoing material raises at least three questions: (1) Who were Professor Charles Anthon and "Dr. Mitchell"? (2) Why did Martin Harris seek their opinion in preference to that of other learned men? (3)



The "Anthon Transcript" copied from the gold plates by Joseph Smith. Martin Harris took this to Professor Charles Anthon and Dr. Mitchell.

How valid was their testimony respecting the transcription and translation of ancient Nephite-Egyptian characters?

Charles Anthon, LL.D. (1787-1867), destined to fulfil ancient prophecies, was a professor of classical studies at Columbia College (now Columbia University) in New York City for forty-seven years from 1820 until his death. In those days Columbia College, founded as King's College in 1754, was located on a plot of ground enclosed by Barclay, Church, Murray, and Chapel (now west Broadway) streets. This area today is one block north of the post office and federal building near City Hall Park. Professor Anthon, a bachelor, lived in the college, at number 7 College Green. His quarters were in one of the residence wings of the building nearest the reader in the accompanying illustration. It was probably here that the prophesied visit between Martin Harris and Professor Anthon must have taken place.

Charles was one of eight children born to Dr. George Christian Anthon, a German surgeon, and his second wife, Genevieve Jadot, who made their home in New York City. Young Charles was probably the most brilliant student who had ever attended Columbia College. He won so many prizes and honors that, to give other students a chance, his name was withheld from scholastic competition.

At first his main interest was law, but in 1820, one year after being admitted to the bar, he became adjunct professor of Greek and Latin at Columbia College and in 1830 was advanced to professor of Greek language and literature. A contemporary of Professor Anthon described him as:

... a man whose personal appearance harmonized singularly with his character. In person he was very large, strongly built, and of a most imposing presence. His head was a very fine one, the forehead high, massive, and well-proportioned. His eyes were black and deeply set, and extremely sharp and piercing . . . the lower part of his face was square, massive, somewhat heavy, but extremely firm. . . . He was always exceedingly neat in personal appearance, dressing with care and nicely. . . .

The *Dictionary of American Biography* adds,

Though brilliant in conversation and of a cheerful disposition, he had a few familiar friends and almost never appeared in general society or in places of public amusement. (Vol. I, p. 313.)

Dr. Anthon was a prolific writer in the area of classical studies and

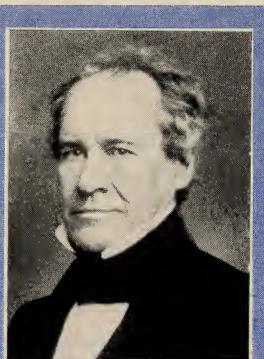
for more than thirty years produced at least one volume annually.

Each of his textbooks passed through several editions, and for thirty years, about the middle of the nineteenth century, his influence upon the study of the classics in the United States was probably greater than that of any other one man. (*Ibid.*, Vol. I, p. 314.)

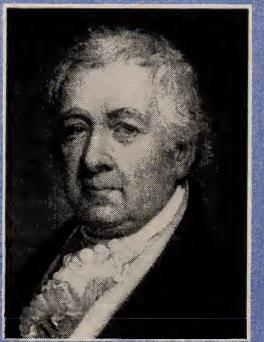
So much for Anthon, a very real person, and widely known in 1828.

Establishing the identity of "Dr. Mitchell" is somewhat more complicated. The *Dictionary of American Biography*, a comprehensive and reliable source of American biography, lists three Mitchells and thirty-two Mitchells. Among them are several who could possibly have been this "Dr. Mitchell." The most likely candidates are:

(1) Nahum Mitchell, 1767-1853, American jurist, born in Massachusetts. (2) Samuel Augustus Mitchell, 1702-1868, American geographer, born in Bristol, Connecticut. He set-



Charles Anthon



Samuel L. Mitchell

tled in Philadelphia where he prepared textbooks, maps, and geographic manuals. (3) Stephen Mix Mitchell, 1743-1835, American jurist and legislator, born Wethersfield, Connecticut, member Continental Congress 1783-1788, U. S. Senator 1793-1795, Chief Justice, Connecticut Supreme Court, 1801-1818.

Unfortunately Martin Harris never referred to this learned man except as "Dr. Mitchell." References to him in Church history are scanty and sometimes vague. One suggests that he was a certain Dr. Samuel Mitchell. Another states he may have been a Dr. Mitchell of Philadelphia. (Both writers were apparently thinking of Samuel Augustus Mitchell, mentioned above.) Still another confuses "Dr. Mitchell" with a Dr. Coit, whom we will mention below.

However, a non-Mormon writer well qualified to shed some light on the subject rules out all the above candidates. This writer is Professor Anthon himself. In two of his letters,² one dated February 17, 1834, to Mr. E. D. Howe of Painesville, Ohio, and the other dated April 3, 1841, to Rev. Dr. T. W. Coit, Rector of Trinity Church, Rochelle, West Chester County, New York, we find the following statements: In the Howe letter, Anthon wrote,

Some years ago, a plain and apparently simple-hearted farmer called on me with a note from Dr. Mitchell, of our city, now deceased [italics mine], requesting me to decipher, if possible, the paper which the farmer would hand me. (*Mormonism Unveiled*, E. D. Howe, p. 270.)

This would fix the date of "Dr. Mitchell's" death sometime between 1828 and 1834. The previously mentioned three candidates all died after 1834. In the Coit letter, Anthon writes,

Many years ago—the precise date I do
(Continued on following page)

Charles Anthon, LL.D. (1797-1867), the man destined to fulfil ancient prophecies, was Adjunct Professor of Greek and Latin at Columbia College from 1820-1830, Lay Professor of Greek and Latin, 1830-1837, and Professor of Greek Language, 1837-1867. An oil painting based on this c. 1860 photograph hangs in the Men's Faculty Club at Columbia University.

Samuel Latham Mitchell, M.D., LL.D. (1764-1831), probably the "Dr. Mitchell" who "sanctioned what Professor Anthon had said," and thereby became instrumental in fulfilling the ancient prophecies regarding the Book of Mormon. From a painting by H. Inman.

Photos courtesy Department of Columbian, Columbia University.

"I Cannot Read a Sealed Book"

(Continued from preceding page)

not now recollect—a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchell . . . [italics mine.]

We now have good reason to believe that "Dr. Mitchell" and Dr. Samuel L. Mitchell are one and the same.

There is a slight discrepancy in the statements of Anthon and Martin Harris. The latter says that he "went to Dr. Mitchell who sanctioned what Professor Anthon had said," and Anthon writes that Harris came to him "with a letter from Dr. Samuel L. Mitchell." Very likely Martin Harris did go to the more famous "Dr. Mitchell" first and obtained a note of introduction to Anthon and then returned to "Dr. Mitchell" to inform him as to what Anthon had said. "Dr. Mitchell" was no doubt curious about what Anthon would make of the characters.

According to *Longworth's Directory of the City of New York, 1828-1829*, there was only one Samuel Mitchell in the city, and he was a lampmaker, obviously not "Dr. Mitchell." However, there is a Samuel L. Mitchell, M.D., listed as living at 47 White Street. Further research reveals that in 1828 a Samuel Latham Mitchell, M.D., was a vice-president of Rutgers Medical College located on Duane Street near Broadway. We also know that this Dr. Mitchell was in New York City during February 1828, for on February sixteenth of that year, "Dr. Mitchell [delivered] in the city hall, an address on the late Thos. Addis Emmet."³ This Dr. Mitchell, born 1776, died in 1831, and thereby complies with the death before 1834 of "Dr. Mitchell," as mentioned above in the Howe letter. He also resided in New York City, as did the "Dr. Mitchell" mentioned in the Howe letter.

Samuel Latham Mitchell was of Quaker parentage, the son of Robert and Mary (Latham) Mitchell of North Hemstead, Long Island, New York. His early studies were in the classics. After receiving his medical and scientific training in New York and Edinburgh, he was appointed to the chair of natural history, chemistry, and agriculture at Columbia College in 1792. He was a man of many talents and much energy. In addition to teaching he was twice in the U. S. House of Representatives, 1801-1804 and 1810-1813; a senator

from 1804-1809; professor, College of Physicians and Surgeons in New York, 1807-1826; and an organizer and a vice-president of Rutgers Medical College during its brief existence, 1826-1830.

First, last, and always Mitchell was a promoter of science. He has been called the "Nestor of American Science"; he was a member of dozens of scientific and scholarly societies and wrote scores of learned books, pamphlets, articles, etc., on a multitude of subjects.⁴ His contemporaries described him as "a living encyclopedia" and "a chaos of knowledge." According to the *Dictionary of American Biography*:

... through the sincerity of his interest, the extent of his learning, and the simple amiability of his character, he won renown both at home and abroad as a man of science and was able to exert a profound influence in the promotion of scientific inquiry and in the practical application of scientific principles of life. (Vol. XIII, p. 71.)

It is very possible, therefore, that "Dr. Mitchell" was the learned Dr. Samuel Latham Mitchell, and that both Martin Harris and Dr. Charles Anthon simply used a variant and more common spelling of the man's last name. Further evidence of his identity and connection with Martin Harris may turn up some day in the still incomplete collection of Dr. Mitchell's papers.

The answer to question (2), "Why would Martin Harris have gone to Anthon and Mitchell in preference

to other learned men?" has partially been answered. Both these men were highly esteemed as great scholars. Anthon was the greatest classical scholar of his day in the United States, and Mitchell was pre-eminent among American scientists.

Both men were accomplished linguists. Anthon knew at least Latin, Greek, French, and German. Mitchell knew German, Latin, and was capable of "deciphering a Babylonian briek,"⁵ or holding his own "in a profound exegetical disquisition on Kennecott's Hebrew Bible with the great Jewish Rabbi, Gershom Seixas."⁶ They were both in the main stream of New York intellectual and cultural life. Anthon was a popular lecturer at the New York Athenaeum where, in 1826, he discoursed on Latin literature during the same season that Samuel F. B. Morse lectured on painting and William Cullen Bryant held forth on poetry. Mitchell was a founder of the New York Historical Society in 1804 and of the Literary and Philosophical Society in 1814. (Hereafter I shall use the *Mitchill* spelling in this article.)

In some ways Mitchell is of more interest than Anthon. Some authorities say that he was probably the most versatile man of science of his day. He had an encyclopedic memory, and ranked high in his range of interest and studies in all fields of knowledge.

(Continued on page 104)



(Photo courtesy Department of Columbian, Columbia University)

Columbia College looking east to City Hall Park, 1831. Dr. Anthon's living quarters were located in one of the residence-wings of the building. In 1857 Columbia College moved uptown to land now occupied by the Rockefeller Center. In 1897 Columbia moved to its present home on 116th Street.

What the Priesthood Has Meant to My Family

by Kathryn Lau Tanner

THE Holy Melchizedek Priesthood has the power to officiate in all spiritual matters within the Church. Without this priesthood the Church cannot exist. No act performed in God's name would be acceptable to him or recognized by him without the priesthood. A man cannot take this gift for himself; it must be delegated by those who have the authority. It is perhaps the greatest gift God has given to man for his development and progress. There is no limit to the good that can be accomplished when a man magnifies his calling in the priesthood and exercises it to the fullest.

When I read and hear all these facts about the priesthood, I feel very humble and grateful to have at the head of my house a man who has been worthy to be ordained an elder in the Holy Melchizedek Priesthood. My husband and I are not rich people; we're not especially talented or clever. (I can hear him saying, "Speak for yourself, John.") We are just an ordinary couple, occupied with the problems of building a home and rearing a family. There's only one thing about us that seems extraordinary to me, and that is the happiness, harmony, and love that we have in our family, the feeling of working together toward the same goal. I'm sure this stems from the privilege of having the priesthood in our home.

It is a wonderful thing to me the way our bearers of the priesthood can trace their line of authority so quickly and directly back to the Prophet Joseph Smith, and from him to Peter, James, and John, who were ordained by Jesus Christ himself.

President Stephen L. Richards, in a conference address, said that God could have honored man in no other way as with the gift of the priesthood. "By its power, worlds were created . . ."; it ennobles the life of him who possesses it and the lives of those to whom he ministers. Through it man



Kathryn Lau Tanner

and woman may attain the most wondrous of all gifts. I am glad President Richards mentioned women. Although we cannot actually hold the priesthood, we can share the blessings of it with and through our husbands; it is our responsibility to help and support them in every way.

Before I mention other ways that the priesthood has affected my life, I'd like to say that one of the great blessings we enjoy is the association of good people. When you are with a group whose ideals are high and whose lives are exemplary, some of it should rub off on you. Whenever we attend an elders' quorum activity, we come away feeling lifted up. I know that my husband values—and I value, too—the association with our bishopric, present and past. They have such a sweet spirit about them that everyone can feel it.

A man who honors his priesthood is entitled to wisdom and inspiration from his Heavenly Father; so I feel

that when I go to my husband for advice and counsel, I can depend on him to give me counsel that is sound and good and to help me when there is a difficult decision to make. Speaking of decisions, recently when my little boys were finishing breakfast, Steven dropped his dish and broke it. I hurried in from the other room when I heard the crash. Steven had already picked up the broken pieces; he handed them to me and said, "At least I caught the egg!" I couldn't help thinking that he was a pretty smart boy. I hope that when our children are faced with a crisis, they'll have the wisdom to hang on to the thing that's most important. If Bob and I do our job well, the most important thing will be the gospel.

Being an elder, my husband has the power to name and bless an infant. It has been my privilege to watch him give a name and a father's blessing to our little children. Last year our oldest boy turned eight, and it was a wonderful sight to see the two of them walk down into the baptismal font for Marshall's baptism. The words used for the baptism were most impressive to me and have stayed in my mind: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." And it was a thrilling thing the next day to see Marshall confirmed a member of the Church and receive the Holy Ghost at the hands of his father.

There's probably not a member of the Church who hasn't felt the healing influence of the priesthood when the elders have come into the home to administer to one of the loved ones who was sick. President Heber J. Grant said that whenever he went into a home where he knew the family kept the Word of Wisdom, paid their tithes, and lived the gospel the very best they could, he could administer to the sick person with perfect faith that he could be restored to good health immediately, if God willed it. We have had some wonderfully faith-promoting instances in our own ward in the last few months, and I know we have all felt the power of the priesthood and of faith and prayer.

I have saved until the last what is
(Continued on page 126)

Through the Eyes of Youth

During the turbulent adolescent years, when so much growth toward physical and emotional maturity is taking place, the need for a good home, full of love and understanding is vital.

The purpose of this series of articles is not to attempt to give specific answers to problems which may face boys and girls from 12 to 20 but to acquaint parents with some of the physical, social, emotional, and spiritual characteristics and needs of youth. It is hoped that this will challenge parents to apply the principle of repentance to themselves, to improve their own lives so that their actions toward their children will be motivated by the purest and highest ideals, in order that their children may catch the spirit of what they do. Often it is not what is done but the spirit in which it is done which is important, and whatever is done by parents should be done in the spirit of love, harmonizing the best that is known about parent-child relationships.



Dr. Antone K. Romney

Dr. Antone K. Romney is Assistant Dean of the College of Education and professor of educational administration at Brigham Young University. He has taught courses in vocational guidance, teacher training, educational administration, philosophy of education, history of education, school buildings, school law, research, and other courses pertaining to educational administration. He was born in Colonia Juarez, Mexico, and grew to manhood in Idaho. He filled a mission in 1928-29 to the Eastern States, and was a member of the Deseret Sunday School Union general board from 1942 to 1947. In 1947 Dr. Romney became chairman of the Counseling Service at Brigham Young University, a position he has held until recently. Currently he is president of the Brigham Young University Stake of the Church.

ROBERT, 16, HAD BEEN arrested for car theft. He was the leader, but John and Frank, boys of approximately the same age, participated. News of their crime was a shock to the community because the boys came from highly respected families. "Why?" everyone asked. "What could possibly have caused such behavior?"

Let us look briefly at each boy.

Robert had an older brother who was active and successful in athletics. He was an outstanding basketball player in high school and participated in the state tournament. Robert's father had played basketball in his younger days and was large in physique. He took special pride in Robert's older brother.

Robert was not only smaller than his brother, but before entering high school he had developed a serious sinus infection. Sickness had prevented regular attendance in elementary school, and he later developed allergies which left scars on his face. Because of these handicaps, he fell behind in reading and other skills.

He did not like school since it meant nothing but embarrassment and failure to him. His parents, in desperation, moved him from school to school. Whenever he received special attention from a sympathetic teacher, it was too short-lived to build a real foundation.

Now Robert, having stolen a car, was arrested. It was his turn to make the headlines, to get the attention which he had always craved.

John, the second boy, studied music. His mother, an outstanding musician before her marriage, resolved that her only son would do all the things she had always wanted to do. She showered him with every possible affection, and took his part in differences with his sisters. John had average scholastic ability, but less than average musical ability. At an early age he was forced to sit at the piano for hours. He did not succeed in his music, and his mother was worried and annoyed. John realized as he grew older that in her eyes he was a failure. He began to dodge reality by building up fantasies. He

A Challenge

By Dr. Antone K. Romney

FIRST OF A SERIES

would sit at the piano for long periods of time imagining great success in music.

Incentives which stimulated other students did not work with John. He had long since realized he was a disappointment to his family and that because of his obstinacy they felt he was different, not like his sisters. In high school he became acquainted with Robert and appreciated the excitement which Robert's association gave him. He began to feel accepted.

Frank came from a religious family. His father was very active in a church. Much of his time was spent away from home, and the training of Frank rested primarily on his mother. She was a good woman and followed the instructions of the father, who demanded strict obedience. Frank was the oldest of five children and often received severe reprimands for the slightest misdemeanor. His mother regretted the resentment which she saw developing in Frank, but supported her husband in his rigid discipline.

Deep in his heart Frank felt that his father was unjust, and therefore not really sincere in his religious expressions. Frank looked toward the time when he could run his own life. He was curt and rude with his teachers. He always considered their punishment unfair. He became suspicious of adults and particularly suspicious of anyone who tried to use authority over him. He seemed to annoy intentionally, and almost to relish his punishment. It was Frank who suggested to Robert that they steal the automobile.

AS AN INSTITUTION, the family exerts the most powerful single influence upon the individual lives of its members. It is the basic social unit responsible for bringing children into the world and from it they receive their most significant training. Not

THE IMPROVEMENT ERA

ANY AGE IS

to Parents

PROFESSOR OF EDUCATIONAL ADMINISTRATION
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only is its success essential to the success of democracy, but also, as the scriptures indicate, the institution of marriage and the family unit are vitally important to the salvation of mankind, not only in the life to come but in daily activities here. Good family relationships are especially meaningful to members of the Church because their absence can limit our spiritual, temporal, and moral progress.

The patriarchal family life prevalent for so many ages, and still more common in many countries than in the United States, has been replaced by a "modern" family consisting of a father, a mother, and their immediate offspring. This family organization, simple as it has become, is undergoing some serious strains. There are the technological inventions, social changes resulting from urbanization, new methods of transportation and communication. Automobiles and telephones have widened the radius of mate selection, and along with radio and television have come acquaintance with behavior patterns which are new and different.

There has been a great shift toward individualism in democratic nations, and even though this emphasizes the worth of the individual, it tends to diminish the feeling of obligation to other members of the family and to society. Add to these threats to the family as an institution the fact that many of its functions have been taken over by other social agencies.

In the face of this situation, LDS parents should alert themselves, pay close attention to their families, study them as a part of the Church program, study themselves in relation to their children and see if they are doing what the scriptures and recent findings in behavior define as their responsibility.

One thing is certain. LDS youth today need help if they are to uphold those ideals which have always been a part of our heritage. Conditions are changing so rapidly that parents may well wonder what the world will be like in a few years when their sons and daughters take over as leaders of our nation, our educational institutions, international affairs, economic and business structures, and the Church.

It is possible to set up some standards which should be attained in successful family life.

THE LDS FAMILY, first of all, should begin under the influence of the Church. Courting should be done in wholesome Latter-day Saint homes and good social environments and should culminate in temple marriage. All should be done in accordance with the truths which have been revealed.

In addition to religious standards, the LDS family should be assured economic stability. Every individual needs assurance that he will not suffer in times of distress. The father should earn enough to protect his family against hunger and consequences of disease and accident. A mother's time and energy are needed in rearing and teaching the children.

A family should provide for the health of its members, and see that this health is maintained.

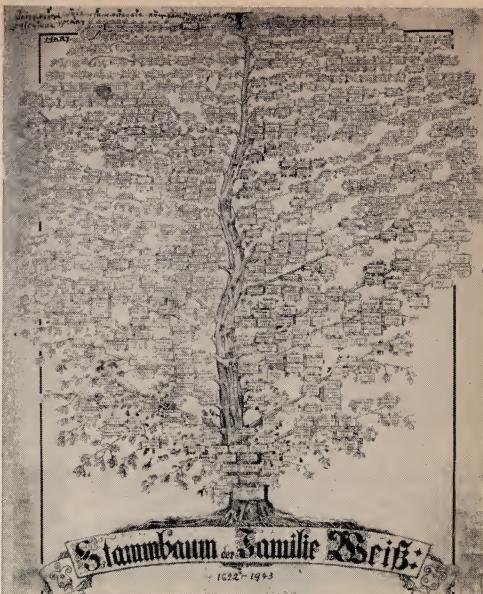
(Continued on page 106)



Working and playing together strengthen family ties.

The Family Tree Club

by Virginia M. Badger



ONE DAY early last summer, Sally and I sat on her front porch pondering the dull days in front of us.

"Golly, Mary Ann, what shall we do now?" cried Sally. "Here we've looked forward to summer vacation so long, and now that it's finally arrived we don't know what to do with ourselves."

"Isn't it awful?" I exclaimed. We stared at the quiet tree-lined street, feeling the balmy afternoon breeze as it floated by. We were fourteen years old, and anxious for excitement. Sally was slender and pretty with shiny blonde hair that she pulled back into a pony tail. She had a great capacity for enjoying everything and everyone about her. I was her dark counterpart, with my hair done the same way.

"Maybe your mother can think of something," I suggested.

"That's a good idea. Let's go ask her." We hurried into the kitchen where Mrs. Anderson was just clearing up after baking a batch of cookies. The wonderful smell of baking was in the air.

"Mother, what are we going to do with ourselves this whole long summer? After we finish our chores, there's just nothing," wailed Sally.

"First of all, suppose you girls sit here at the table and have some cookies and milk. Then we can talk it over,"

said Mrs. Anderson. She set out a plate of date nut cookies and three tall glasses of milk. Then she sat down, and we munched appreciatively.

"Let's see now. You want something to do in the afternoons. Is that it?" asked Mrs. Anderson.

"Yes. Something really interesting," I replied. "Something we can have fun doing and maybe learn new things, too."

"I'm sure the right activity will present itself if you try hard to find it. What about forming a club?"

"Yes, but what would we do in a club?" questioned Sally.

"Maybe Mary Ann's mother can help you with that," suggested Mrs. Anderson.

"You've got good ideas, Mom," said Sally giving her a quick hug. "Thanks for the help and the cookies." Then linking her arm in mine she said, "Let's walk over to your house right away."

Off we went talking of a club. As we neared my front gate a voice called, "Hey, you two, what's up?" Looking around we saw Jack Brown and Bob Simmons ambling towards us.

"We're going to form a club, and we're trying to find something exciting to do in it," I told our two classmates.

"How about asking us to join?" said

Bob, his wide mouth forming a grin. "I've got a good idea. We can raid our moms' refrigerators every afternoon!"

"That sounds swell to me!" laughed Jack.

"Oh, you sillies," giggled Sally. "But come on and join us. It'll be more fun with four, won't it, Mary Ann?"

"Four is just right," I said as I led the way into the house. We found Mother sitting at the dining room table busy with the books, maps, and many papers spread before her. I was proud of Mother. She was very attractive with her short dark hair, gray eyes, and slim figure. She always seemed to know everything and do just the right thing.

"Mother, would you help us?" I began.

"Sit down a few minutes," said Mother. "I want to finish writing this letter, and then I'll help you all I can."

"Oh, thanks, Mother," I said. And then, turning to the others, "Let's go in the front room. It's cooler in there." As we sank into chairs, Jack asked, "What's your mother doing?"

"She's working on our genealogy," I said. "You know, keeping the family records up and trying to trace our relatives as far back as possible. It's really interesting. I help her quite a lot."

"I do genealogy, too!" declared Sally. "I started my very own family record not long ago."

"Dad's been trying to get me to start mine," said Bob. "But I haven't got around to it yet."

"Hey, wait a minute," I exclaimed suddenly. "What's wrong with genealogy for a club project?"

"That sounds like a first rate idea to me," said Jack. "I'd like to learn about my ancestors."

"This will be fun!" cried Sally. "How smart you are to think of it, Mary Ann!"

"Think we can sandwich in a little food now and then?" smiled Bob, his freckles seeming to dance on his shiny face.

Just then Mother appeared and inquired, "Well now, how can I be of service?"

"Mother, you already have," I exclaimed. "We're going to have a genealogy club this summer and have lots of fun. Maybe you will help us with it, though," I added, hopefully.

"Why that sounds wonderful," smiled Mother. "I'll be glad to assist in any way. Suppose I start by making some lemonade while you talk over plans."

"What shall we do first?" asked Jack.

"Let's name the club," said Sally. For some minutes we all sat concentrating on an idea for a name. Mother served the lemonade while we discussed several names; none of them seemed just right.

And then Jack said, "I have an idea. Genealogy has to do with finding out about one's family tree. Why not name it 'The Family Tree Club'?"

"That's really a catchy name," I said.

"It's downright clever," said Bob.

"I'm making it unanimous!" exclaimed Sally. "'The Family Tree Club' it is!"

The rest of the afternoon flew by as we talked about plans for our Family Tree Club. We decided to hold meetings at my house and three a week were settled on. It was agreed that we would each talk over our genealogy with our families that night and bring along something to do at the first official meeting.

The next afternoon we gathered around my dining room table. The opening prayer was given, and we were ready to begin.

"Gee, my folk let me have all these records, but I really don't understand the family group sheet and pedigree chart very well," said Jack.

"What I don't understand is, why do we search out these names?" asked Bob.

"Whoa, wait a minute," said Mother. "It looks as if we should do some discussing before you start any paper work. First of all, why do we Latter-day Saints search out our family records?"

"Isn't it because we want to make sure that our ancestors have a chance to accept the gospel and get to

highest point in heaven?" questioned Sally.

"That's right," answered Mother. "And what else?"

"We perform services for our dead relatives that will make it possible for the family to remain together in the life to come. And our performing these services will bless us," I offered.

"Very good, girls," said Mother. "Now, who knows what the services are?"

"I think the services include baptism and confirmation, endowment, marriages, and sealings. These services are only done in the temples," said Jack.

"Goodness, you young people know just about all the answers," exclaimed Mother. "Did you know that it is possible for you, if you are worthy, to go to the temple and be baptized for some of your dead?"

"Is it really?" cried Sally. "Oh, I want to do that."

"We, too!" exclaimed the rest of us as one.

"We'll have to make it one of our projects," said Bob.

"I'll ask the bishop about it next Sunday," volunteered Jack.

"I think we are ready now to talk about the family group sheet and pedigree chart," began Mother. "Can each of you find a pedigree chart to look at as we talk?" We each got one out. "The pedigree chart shows the names of one's relatives in an orderly manner. The name at the beginning far left will be your own," she explained. "Under the name, information on birth, death, and marriage is recorded. Your father's name and his family and information go along the top, your mother's along the bottom. Now let us look at a family group sheet. Study it over carefully and see if you can explain it to me."

"This is a record for an individual family," said Jack. "The father and mother and data on them are given at the top. The children and their information are listed below in order of birth. The temple ordinances are at the far right."

"Very good, Jack," said Mother. "I think you are ready for some paper work now. What did you have planned to do?"

"I have already started to copy my own record, and I wanted to go on and finish it," I said.

"The same with me," said Sally.

(Concluded on following page)



Students working at card files in the Church Genealogical Library in Salt Lake City.

The Family Tree Club

(Concluded from preceding page)

"Jack and I want to start ours," said Bob.

"Just one more thing before you start," said Mother. "It is very important to copy correctly and write clearly. Who can say why?"

"The record wouldn't be any good if it wasn't right," said Jack.

"That's it, Jack," smiled Mother. "So after you finish copying the sheet, exchange with someone and check each other's work."

All afternoon we worked on our records.

"This is really fun!" exclaimed Sally. "Are we going to do the same thing at the other two weekly meetings?"

"I've been wondering about that," I said. "We ought to do something different at each meeting."

"Why don't we spend one meeting copying records like we're doing today," said Jack, "and another day searching out ways to find new information? What I mean is, to see what new names we should find and write letters or something to get them."

"Then on the third meeting we could go to the library to look for names or make some other trip," suggested Bob.

"Those ideas are swell!" Sally and I exclaimed.

"Now that we have that taken care of, let's get onto something important," laughed Bob. "Is there going to be any food?"

"I knew you'd be bringing that up, Bob," I smiled. "Sally and I made gingerbread this morning, especially for you and Jack."

"Boy, you girls are wonderful!" Bob said happily. "Lead me to it!"

At the next meeting, we looked over our records to see what new information should be found.

"Look here, Mrs. Baker," said Sally. "It shows my great-grandfather with no birth, death, or marriage date. That would be something to find, but how would I go about it?"

"I have the same information missing for my great-grandmother," said Bob.

"I just recently finished taking a teacher training class in genealogy, so I will let you use all the notes," offered mother.

"Golly, Mrs. Baker, what would we do if we didn't have you to help us?" asked Sally.

"Oh, I'm sure the bishop or the head of the genealogy class would offer the help and books you need," replied Mrs. Baker. "Suppose you and Bob read over these notes on research by correspondence and see if you can decide on something." Then turning to Jack and me she asked, "Now, what are you two going to do?"

"We were just talking about starting a Book of Remembrance with our life story and whatever else goes into it," I answered.

"That is a wonderful idea," Mother told us. "Maybe the others will join you in this later. I have a book that gives a complete outline for a Book of Remembrance." She reached into the bookcase and handed the booklet to us. It was titled *Saviors on Mount Zion* by Archibald F. Bennett. "You can start a sketch of your own life today."

Jack and I studied and discussed suggested activities for a Book of Remembrance and finally decided we were ready to begin our life sketches. In them we included facts about our birth, mother, father, baptism, school-going, childhood memories, Church activities, home life, and hobbies. We plan to add to it as the years go by.

Meanwhile Bob and Sally had figured out a plan of action, too. Bob was writing to the county clerk in the county where his ancestor had lived, and Sally to a cousin, in hope of getting the facts they wanted. They studied and discussed how to write a good letter. Sally told us that it must be legible and courteous, that it must state exactly what is wanted, and give basic facts so that the person will be able to answer. A stamped self-addressed envelope should always be included. And an offer to pay any expenses should be made.

It was decided that each of us should set up a file to hold all correspondence.

One very important matter, Sally told us, is to try to make sure the new information received is correct. Facts can't just be accepted without some kind of check. New information should be compared with facts that are known to be right.

"Let's go to the library," I said. "I

want to get some books on genealogy."

"Afterwards we could play some tennis at the park courts," Sally said.

"Followed by root-beer floats at the corner drugstore," ended Bob.

We arrived at the library well-equipped with pens, pencils, notebooks, tennis rackets, and balls. The tennis equipment we left at a check stand as we entered.

The librarian in the genealogy section was very kind to us. She took time to explain the different card files. She also showed us how to look over a book quickly for certain information. I took two books on how to find one's ancestors. Jack found a book that gave a list of public places to write to and what information each one could give. Bob's find was the most exciting of all. In a county history book he found a life sketch of his great-great-grandfather. That was really the highlight of our trip. Bob even forgot about food for a few minutes!

We held three meetings a week all summer long. We had much fun, learned a lot, and accomplished many things. Everyone had his records copied and checked. We all bought a Book of Remembrance and started our own life story. We interviewed our parents and grandparents and wrote up sketches of their lives to put into our books. Jack and Sally started picture pedigree charts. Through letter writing and library research we all obtained some new facts for our records. We did not accept just any information but tried hard to make sure it was correct.

AS SUMMER drew to a close we began to worry that our wonderful Family Tree Club would fade away under the pressure of school and all its demands. But because the club meant so much to us, we decided not to let this happen. We met faithfully every Friday night until summer rolled around again.

Patty Andrews, her brother Bill and the Collen twins, Jill and Jerry, have now joined The Family Tree Club, and we are in the midst of plans for next summer.

I hope you think our Family Tree Club is a good idea. Maybe you will start one in your town. I know other boys and girls would love to share the joys of work and fun that it will bring.

"We Walk By Faith"

By Professor John A. Widtsoe

FROM THE IMPROVEMENT ERA, 9:215ff. (January 1906.)

FAITH, the first principle in revealed religion, is defined by the Prophet Joseph Smith¹ in the words of Paul, "Now faith is the substance of things hoped for, the evidence of things not seen." To this the Prophet adds, "From this we learn that faith is the assurance which men have of things which they have not seen."² On this principle, with this definition, many young persons who have ventured upon the sea of unbelief have wrecked the religion of their childhood; for the human mind, in some stages of its development, is disinclined to accept as knowledge anything that cannot be sensed directly.

Nowadays, the young doubter who cannot accept as the foundation of his religion things which he has not seen usually turns for comfort and future growth to the results of the study of nature, or science. There he finds truths upon truths, glorious in their beauty and susceptibility to direct and unmistakable proof; and soon he comes back with the pride of the victor. In so-called natural science, he claims to have no need of faith; that if a person has only advanced far enough, every concern of science can be known through one, two, or several of the senses.

This statement is an heirloom passed from the older to the younger

doubters and accepted by many of the latter as an eternal truth which needs no further investigation. It is true that, in the beginnings of science, no faith seems to be required, for every statement is based on experiments and observations that may be repeated by every student. It is further true that nothing in science is "taken on trust"; that, however, does not imply that faith, according to Joseph Smith's definition, is unnecessary. To one who understands true theology, natural science is but a part of the greater science of God; and it does not seem reasonable that the fundamental law of the whole should not also be a governing element of the part. That is, if faith is essential in theology, it should be necessary also in natural science, especially in its higher forms.



John A. Widtsoe

This reasoning may be sufficient to the believers; but to the unbeliever it is valueless. The doubter can be convinced only by an examination of science to learn whether it ever requires its followers to believe in things that are unknowable to the five senses. There is no need to be afraid of such an investigation, for if the theology and the science are both true, both will come out of the investigation as greater friends.

(Continued on following page)



—A Monkmyer Photo





Sugar Crystals

—Photo courtesy Utah-Idaho Sugar Company

We Walk By Faith

(Continued from preceding page)

This article is written for the purpose of examining a fragment of science for the faith it requires. It is not an attempt to prove the existence of God or the divine mission of Joseph Smith, except as the readers may apply the results for themselves, but simply an effort to show that natural science as well as theology requires a faith which is the assurance of the existence of things not seen.

The subject chosen for investigation is one of the most brilliant results of recent science and is the boast of the champions of modern progress. It is somewhat intricate to present to those not familiar with the particular branch of science to which it belongs, but an effort to follow the exposition will have its reward.

It is generally known that several sugars exist; as, for instance, the sugar made from starch, called glucose, and used by the candy makers; the white or brown sugar crust on raisins; the sugar obtained from sugar beets or sugar cane; the sugar in milk; and many others not so well-known in daily life. These sugars are all very much alike in appearance, taste, and most of their properties. They are extremely important to the human race, as they are necessary in some form or other for the support of life. For many years, although many eminent men have devoted much study to the question, the nature of the sugars was not clearly understood, and the reason for their differences was especially obscure. Early in the

1880's a German chemist, Emil Fischer, attacked the subject with new methods of investigation; and to the joy of science, cleared up the hitherto mysterious group of sugars in the most thorough and simple manner. Professor Fischer, mainly through this work, became one of the most celebrated scientists of the day, and a few years ago was given the highest honor the German chemist knows: the head professorship of chemistry in the Imperial University at Berlin. How this man did this famous work can be understood in detail only by those who have a knowledge of organic chemistry; what his results are can be understood by every careful reader.

A brief review of some elementary scientific facts, known to all, will perhaps make the discussion clearer. A piece of white crystallized glucose, such as is used by candy makers, may easily be divided into two or three pieces by a stroke with a hammer. Each of the pieces may be broken into similar pieces, and this process of division continued until the sugar powder is as fine as dust. Still, each particle of sugar dust may be divided again and again, if we have instruments fine enough to continue the process. A question which philosophy asked itself near its beginning was this: Is it possible to keep on dividing a dust particle of sugar (or of any other substance) forever; or is there a particle of sugar so small that it cannot be divided again? Neither science nor abstract philosophy has yet

been able to answer the question fully. However, science has learned that in the case of sugar, if such a process of division occurs, in course of time a particle of sugar will be obtained which is so small that if it is divided or broken, the fragments will no longer be sugar, but something entirely different. This smallest piece of sugar is called a *molecule* of sugar. The size of such a molecule cannot be comprehended by the human mind; its smallness seems infinite. The mortal eye, though aided by the most powerful microscopes of modern days, could not distinguish a sugar molecule, or even a pile of thousands of them; placed on the tongue, there would be no sensation of sweetness, for the sense of taste is far too gross to recognize one molecule; though it were hurled against our body with the velocity of lightning, we should not feel the impact. To all our senses, the molecule is wholly unknown; and, no doubt, shall remain so while the earth is as it is. Yet the existence of such a particle is as certain as is the existence of the sun in the high heavens.

A natural question is, when this molecule of glucose-sugar is divided, into what does it change? Science has investigated this question, and tells us that each glucose-molecule is made up of six small particles of carbon, twelve particles of hydrogen, and six of oxygen. Carbon or charcoal is known to all; hydrogen and oxygen are two gases which are constituents of water. The particles of carbon in the glucose molecule are so small that if one were divided it

would no longer be carbon; the same with the particles of hydrogen and oxygen; if divided, they would change into something else — into what is not yet known to man. These smallest particles are called atoms of charcoal,¹ hydrogen, and oxygen. If, instead of an atom of charcoal, we use the letter C; for atoms of hydrogen and oxygen, H and O; the molecule of glucose may be written $C_6H_{12}O_6$. These are also indisputable facts of science.

This much was known when Professor Fischer began his work. In addition, it was known that several sugars occurred in nature, the smallest particles of which contained the same number of carbon, hydrogen, and oxygen atoms, i. e., had the same formula, $C_6H_{12}O_6$, and yet differed from each other in some of their properties. It was the cause of this difference which the eminent German discovered. After many years of patient labor, he announced that the sugars with similar molecules differed from each other because the atoms within the molecules were arranged differently. This had been suspected before, and Fischer did not stop with this; he showed definitely what the arrangement and differences of arrangement are. His results were supported by such experimental evidence that they were accepted without hesitation by the scientific world. It is not possible here to go into this intensely interesting paragraph of science and tell how new sugars were discovered and old ones defined by this brilliant work. For the purpose of this article, it will be sufficient to quote a few of the results.

It was found, for instance, that the molecules of three of the most common sugars had the following structures:³

I.	II.	III.
H_2COH	H_2COH	H_2COH
HOCH	HOCH	HOCH
HOCH	HOCH	HCOH
HCOH	HCOH	HCOH
HOCH	CO	HOCH
HCO	H_2COH	HCO
Dextrose ⁴	Laevulose ⁵	Galactose ⁶

¹The formulas are taken from Töllens, *Hanbuch der Kohlenhydrate*, Band 2, p. 14.

²Dextrose and laevulose combine to form the ordinary cane or beet sugar. Dextrose and galactose unite to form milk sugar, which is found, as far as is known, in no other substance. Laevulose and galactose unite to form a sugar, raffinose, which is found in small quantity in the sugar beet, and is well known in the sugar factories, for it is abundant in the syrups, and produces lengthened, sharp, sugar crystals.

Referring to the above diagrams, it will be seen that the six carbon particles or atoms are held together in a straight line; and that the hydrogen and oxygen atoms are attached to the carbon atoms, but in different ways. In some cases the O-H combination is on one side of the carbon line, in others, on the other side. A little study will show that, although each arrangement contains six particles of carbon, twelve of hydrogen and six of oxygen, because of the difference in arrangement, they are far from being identical. This explains very simply the cause of the difference in sugars with the same formula. This relative arrangement of the atoms in the molecule has been determined by Dr. Fischer for nearly all of the common sugars. Not only that, but because of his greater experience, he has been able to build up new sugars and define with almost absolute certainty their molecular structure.

Without any further study of details, let us now examine the facts stated for the faith they require of us—or of the scientist. We are first of all asked to believe in the existence of particles, unknowable to our senses, the molecules; then, to believe in still smaller particles, the atoms, which compose the molecules, but whose relative weights and general properties have not been determined. Here a faith is required in "things that cannot be seen" and in the properties of these "things." It is true that the modern thinker does not pretend to describe, in detail, the atoms, their shapes, hardness, color, and other properties; he does not need all that for the certainty of their existence. He looks upon them sim-

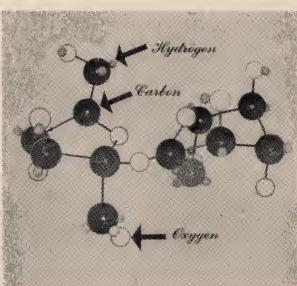
ply as the ultimate causes of effects that he may note with his physical senses. Does theology require more? Does any sane man, in asking us to believe in God, for instance, attempt to describe him in detail? We know God only in part, and hold that in our present state we are not capable of knowing him fully; even as the student shall never know the atoms fully, so long as he has only the senses he can use on this earth.

The scientist goes farther than this, however, for he asks us not only to have faith in the invisible, unstabable, unfeelable atoms, but also in the exact manner in which these atoms are arranged within the molecule. True, it is claimed only that the relative arrangement is known; but the faith required still leads us far beyond the simple faith in atoms. Has any man asked us to believe that he can tell us the structure of God's dwelling? No principle in the religion taught by the Latter-day Saints requires a larger faith than this. And still greater faiths are required for other and deeper subjects in science.

The only difference that can exist between the faith in theology and the chemistry of sugars is the relative value of the evidence upon which we base the faiths. That subject does not come within the province of this article, although the writer may be allowed to state that from his personal study, the evidence for faith in God and his plan of salvation is far greater and more convincing than that for the constitution of the sugars. And the latter the clearest thinkers and experimenters of the day hold to be facts absolutely established.

"Absolute facts?" some will say. "We have only your word that these statements regarding the sugars are true." Such an objection, although perfectly proper, does not make the statement false; and anyone who wishes to convince himself directly of the truth of the matter must cultivate a sufficient knowledge of chemistry to follow and repeat the work which has led to the conclusions stated in this article. The above question, however, leads to a consideration of the manner in which the scientist is brought into these great faiths. They do not come at once, as a "great wakening light," but slowly, through a

(Continued on page 126)



—Courtesy, Western Beet Sugar Producers, Inc.

A single sugar molecule contains atoms of carbon, hydrogen, and oxygen.

IT was an exquisite autumn evening. A young Jew, every line of whose handsome face and stalwart figure denoted kingship, stood on the Palatine Hill and gazed admiringly over the "Eternal City." He absorbed the beauty of the scene, not only, as he thought, through the eyes, but also he breathed and heard and tasted it. In departing, the sun had flung a regal cloak of burnished gold, now gradually turning to purple, over the vine-clad hills. Sultanlike, its final and tenderest caress was bestowed upon its favorite—the palace grounds of the emperor, Tiberius Claudius Nero, where the young man stood.

Landscape more attractive was seldom to be found, however diligent the search, and its natural beauty was augmented on this occasion by the soft and luminous atmosphere. On every hand were villas whose spacious gardens, adorned with artistic statuary and marble fountains, were still responding with an abundance of flowers, while vine and tree offered luscious gifts fit for Caesar's table.

Perhaps no spot could have been found on the face of the globe better calculated to inspire alluring dreams, and the youth was in a mood to listen to ambition's seductive voice.

David, a direct descendant of John Hyrcanus, the founder of the Jewish monarchy and restorer of the independence of his race, had been reared with the idea that some day it would be his duty to rule over his native land of Judea and adjacent districts.

His parents, now deceased, had planted in David's heart the ambition to rule, and it had grown with his growth. In preparation for such position he had been given every opportunity to study the art of war and in no less degree the arts of peace. To this end he had spent many years in Alexandria, Athens, and Rome, and had drunk deeply from the wells of learning and felt that a sure foundation upon which to build had been prepared for him.

Though of the race hated by the Romans, the youth was already loved by the present unloving emperor, Tiberius, and in those days (and when was it otherwise?) all loved him whom Caesar loved. The emperor had been the boyhood associate of David's father and later, during the gloomy days in Rhodes, he became the recipient of most valuable assistance from his childhood playmate. After the death of Augustus,

To be a KING

by *Hugh J. Cannon*

A FORMER EDITOR OF THE ERA

Tiberius became emperor, but the gratitude he owed his early friend was never forgotten; and because of it, and not less on account of David's charming personality as well as his strength of character, he had become much attached to the youth. If not publicly offering encouragement, he had done nothing to discourage the father during his lifetime, and had done much to build up the hopes of the son, that some day he should be made king over the people whom he loved so intensely.

David was standing almost on the identical spot where, somewhat more than threescore and ten years previously the emperor, Tiberius Claudius Nero, was born. On this same hill Herod the Great stood when he had made his visit to Rome and succeeded in enlisting the support of Marc Anthony and Octavius, and, accompanied by Roman troops, had returned to Jerusalem and ascended the throne, thus becoming the first foreign king of Judea.

But how flimsy were his claims to rule over the Jews as compared with David's! The latter's ancestors were kings, descended through the loins of David from the blessed Jacob, when the Idumean Herods were barbarous cave-dwellers, descendants of Esau. For many years there had been enmity between the two families. Herod was responsible for the capture of Hyrcanus, David's grandfather, by the Parthians and his imprisonment for several years at Babylon. After his return to Jerusalem, he was executed by order of Herod, and the memory of this act had kept alive the bitterness in the present generation.

A Jew only by profession, Herod had rebuilt the holy temple, but had also reared countless magnificent

temples to heathen deities, and had been consecrated king at Rome with many heathenish rites most offensive to the orthodox believer.

Herod Antipas, the present tetrarch of Galilee and Perea, and the degenerate son of a wicked father, Herod the Great, was neither deserving of, nor entitled to, the position he held. Reputable men, even among his close friends, were offended, and those less friendly were incensed at his flagrant conduct with his niece and sister-in-law, Herodias, whom he had stolen while a guest under his brother Philip's roof. The recent defeat inflicted upon Herod by the Arabian king, Aretas, father of his abandoned wife, who had fled indignantly to the paternal home, had seriously weakened his position.

Neither was Pontius Pilate, the Roman procurator of Judea, firmly established in his place. To him nothing Jewish was sacred, and the mutterings of discontent and even open revolt which followed some of his arbitrary and cruel acts had been heard in Rome by Tiberius.

It was expected, therefore, by David and his supporters that the plan to remove both these officials and to appoint in their place one who had the confidence of the people, who was entitled by birth to govern, and who, withal, was a close friend of the emperor's, would appeal to the all-powerful monarch.

To obtain the support of Tiberius, David had journeyed to Rome, and in the course of their last interview the usually silent and uncommunicative ruler had said:

"David, the weight of my years bears heavily upon me. I long for peace. Will you as king be as acceptable to the majority of the leaders

THE IMPROVEMENT ERA

of your people, the Jews, as you are to me?"

"I have every assurance that such will be the case."

"Then you may rely upon my support. But move cautiously, and crystallize sentiment in your favor. Cultivate Herod, and particularly his friends. Of course you cannot win *him*, but you may win *them*, and your selection must be popular, one causing unity and not division among the people."

"But I detest Herod so much that I cannot even profess friendliness for him."

The emperor, displeased, retorted sharply, "Are you going to do this thing in your way or mine? My support will not be given if there is serious opposition to you. As one destined to rule, you must smile suavely upon those you hate until in a position to crush them. Will you heed my words?"

The promise was given, though reluctantly, and the emperor terminated the interview. David's lifelong dream was about to be realized. His plans were made; now they must be car-

ried to swift fulfilment. In his mind he already beheld a reunited kingdom of Judea embracing all the lands inhabited by the chosen race. To this kingdom the dispersed throughout the world would flock, and he saw himself upon the throne, ruling with justice and righteousness and making of his oppressed people a mighty factor in the world's affairs. The government should be refashioned, and by wisely directed industry, the barren places be made fruitful. His should be a kingdom of plenty. No longer would the daughters of Zion tearfully hang their silent harps on the willows along the rivers' banks. Eyes weary with watching for Judea's salvation should find rest. Instead of mourning in the land, there should be music and gladness. With his kingly lineage, wealth, training, and, as he sincerely believed, his natural fitness to govern, it needed but the support of a Caesar to bring these hopes to fruition.

The hour of his own opportunity was about to dawn! He would achieve immortal fame; and no artist, however skilful, could have produced a picture the equal in beauty of that

which he had mentally painted of his future.

His reverie was interrupted by a slight and reluctant touch from his favorite servant, a man of gigantic stature.

Made forgetful of present surroundings by his absorbing mental pictures, the interruption startled David. Darkness, unnoticed, had come upon them, and instead of sun, stars were shining.

"What is it, Hassan?" he asked kindly.

"Pardon me, my master, but you have had a hard day, and many such are before you. Had you not better eat and rest?"

"It is a wise suggestion, but I can hardly tear myself from this place. Hassan, do you know why I love you?"

"It is kind of you, my master, to ask the question, but I cannot answer it."

"I loved you first because of your perfect body, so tall, so straight, so strong. Then, after knowing you better, I came to love your character because it is as perfect as your body. Words cannot express my overwhelming love of beauty. That is why I linger over this perfect scene."

"You love intensely, my master; your country, its people, your gardens and flowers—even your servants." Then the man hesitated. "May I be so bold as to say something more?"

"Surely, Hassan. Why do you hesitate?"

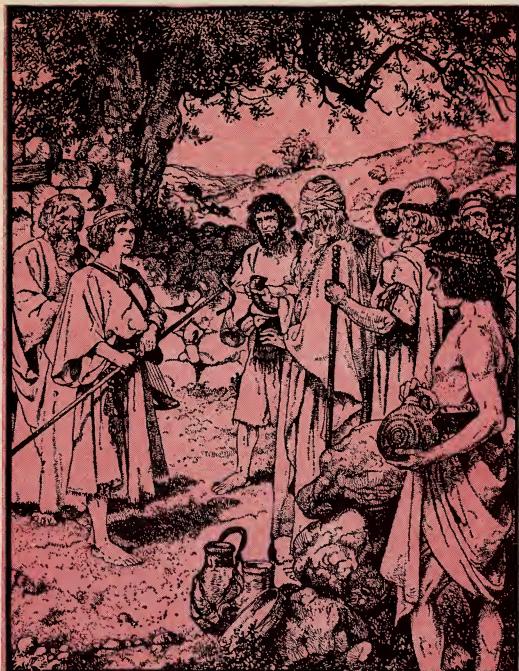
"I have feared that if you ever should love unwisely it might prove your undoing."

David was amused. "And yet, Hassan," he continued more soberly, "there may be deep wisdom in what you say. Love unwisely! I shall try to profit by the suggestion. But we must move on. When the sun looks again upon this spot, we must be many miles hence; then on to Alexandria, to Jerusalem! I hunger for the rolling of the sea, for the motion of our fleet camels, for our camping places at the oases, for the sight of the date palms of Egypt and for the fig-trees of Judea. And what, think you, awaits us there, Hassan?"

"Success, my master. Is it not a recorded prophecy?"

"Yes, and the emperor is pledged to its fulfilment. But kingdoms come not by idle dreaming. Enough of that

(Continued on page 108)



There Were Jaredites

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

OUR OWN PEOPLE

CONCLUDED

PERHAPS THE GREATEST and certainly one of the longest of all heroic cultures was that of the East Iranians," F. continued, "yet, though those people 'had already learned to dwell in fixed habitations' (the Avesta has a great deal to say about their magnificent castles), archaeology has not yet brought to light a single edifice built at this early period.³³ One might list a hundred great and mighty nations of old, the reality of whose existence and whose deeds there cannot be the slightest doubt, since literary and historical evidence for them is abundant, yet of whose deeds and buildings not the slightest physical trace remains.

"Of course heroic peoples built much, as all their records tell us they did, but the trouble is that none of the stuff can be identified. The situation is thus stated by Chadwick: 'Archaeological evidence is abundant, though not as a rule entirely satisfactory. Great numbers of raths or earthen fortresses, usually more or less circular, still exist, and very many of them are mentioned in the stories of the heroic age.'³⁷ The problem is to identify them. Nowhere have these mounds and barrows been more exhaustively studied through the years than in England; yet the diggers still cannot agree on whether a given mound is Celtic, Roman, Norman, Stone-Age, Saxon, Danish, or even late Middle Ages. They have been guessing for hundreds of years, and the game still goes on."³⁸

"May I be allowed to point out," Blank interposed, "that 'earthen fortresses, more or less circular' are exactly what used to be found in great abundance all over the eastern United States; and there again it is the same story: given mound might be almost anything, and every possible age and date has been attributed to some of them, from pre-human to Spanish. It may well be that Jaredite remains still exist: the problem is, as with all heroic remains, to identify them."

"That is what Chadwick says here," Schwulst volunteered, "... Archaeological evidence demonstrates the existence of the conditions required by a heroic story at a given place and time, though it can supply no names, unless writing is found,³⁹ —and unless, we might add, that writing can be read. Without that, all we can hope for is a general indication of the type of thing indicated—nothing specific. The classic illustration of that is, of course, Schliemann's discovery of Troy. Today every schoolboy knows that the city which Schliemann identified as Homer's Troy was not Homer's Troy; what is not often realized is that no city in the mound of Hissarlik has been identified as Troy, and that to this day the ruins of Hissarlik are still properly referred to by archaeologists as 'the presumed site of Troy.'⁴⁰ Yet Homer has described the city of Troy at far greater length and in far more detail than the Book of Mormon describes any city. In view of that, can we hope for any better luck in America?

"The main trouble seems to be that these people did not build of stone. In all the epics we have mentioned, the great castles are specifically or indirectly shown to have been built of wood. Even the few stone edifices which have survived, such as the first royal tombs of Egypt, display, as Riche notes, the nomadic nature of their builders, every detail of their construction being in careful imitation of the wooden beams and boards and the matting walls and hangings of the original models. This is equally true of the palaces, as well as the tombs of heroic royalty, whether in Egypt, Persia, or Babylon: they are all faithful reproductions of wood and cloth originals.⁴¹ Again, the few surviving temples of Greece are naturally of stone, yet they still preserve in marble all the meticulous details of the boards, logs, pegs, and joinings of the normal Greek temple, which was of wood.⁴² . . . But for a few monumental exceptions, the ancients (save in the Near East) seem almost never to have built of stone; but since those

exceptions were the only buildings to survive, they have given the world the impression that the ancients never built of anything *but* stone! Pliny, like St. Jerome, even claims that it is immoral to build of stone, and certainly before his day there was very little stone building in Rome.⁴³

"Of course, where there is no wood, that is another problem. In the Near East we know from many sources that the timber shortage was acute in early times: there they had to build of stone.⁴⁴ But consider Europe in contrast. Scandinavian bogs have brought forth an abundance of articles in metal, leather, wool, and wood that show the presence of a high, even brilliant, civilization, while the records tell of most wonderful cities and castles, such as the fabulous Jomsborg; yet no traces of those castles and cities have been found save earthen mounds and embankments. The Welsh tales are full of mighty castles, yet long and careful search failed to reveal a single stone ruin older than the time of the invader Edward I, who brought the fashion of stone castles to Britain from the Near East, where he had been crusading.

"An official account of Roman castles from the time of Justinian enumerates five hundred imperial strongholds, and yet, while the stone temples and amphitheatres built at the same time and the same places still survive, not a scrap of one of those castles has ever been found.⁴⁵ The explanation is obvious: until the end of the Middle Ages, stone building was almost entirely unknown in Europe. An ambassador of that same Justinian to the court of Attila describes the great imperial city and huge castle of that mighty conqueror as being all of wood."⁴⁶

"But surely there were some great heroic structures of stone!" cried F. "Think of Troy and Mycenae!"

"The mighty Cyclopean works of the Mycenaean and Hittite fortress-palace complexes are the exception that proves the rule," Schwulst replied, "for Cyclopean masonry is decidedly not a style of construction employed by people long accustomed

to working in stone. It is a skilful shift, an intelligent step in the adoption of a new medium, or else, as has recently been suggested, a deliberate attempt to build in the 'megalithic' style, keeping the stones deliberately irregular. But this style is exceedingly laborious, awkward, and expensive, and is never long continued. It never becomes a style."⁴⁷

"Isn't it rather strange that wandering nomads should build cities at all?" F. asked.

"Not if they are engaged in the kind of nomadism we have been describing in these discussions. Actually the strange thing is that the building of cities should ever have been attributed to farmers, who neither need nor like them, as the case of many a peasant civilization will show. Cities are primarily administrative and commercial centers, bases of operation for wide-ranging rulers, soldiers, and merchants, rather than market places for truck gardeners. There is a general and growing awareness among students today that ancient cities did not evolve from farming villages as was once thought to be the invariable rule. The names of ancient cities are in themselves evidence enough of their founding by great individuals: They are almost always the names of persons—human or divine."⁴⁸

From prehistoric Egypt and Mesopotamia to the remotest regions of the North and the farthest stretches of Asia it is the same story: The great conquerors are the great city-builders, and the cities last no longer than their empires. Indeed there is a great deal of evidence for the custom of requiring each king to inaugurate his reign with the building of a new capital—a system which adds greatly to the complexity of early Egyptian history.

"There are a few perennial centers, such as Babylon, Thebes, and Rome, but where are the others? In the center of every great epic cycle there looms one great super-center, with its fabulous castle and its many-gated city—Camelot, Tara, Susat, Troy, Sigtun, Heliopolis, Liree, Assur, etc.; yet after generations of searching, none of these mighty centers has ever been located with certainty. We have already mentioned Troy, but no less persistent has been the search for On or Heliopolis in Egypt. The earliest

written records constantly refer to Heliopolis as the religious and political center of everything through long centuries; yet generations of the most exhaustive searching failed so completely to turn up so much as a single button or bead to show where Heliopolis had stood that until the very recent discovery of a predynastic cemetery on the spot, some of the foremost investigators, such as Miss Baumgartel, insisted with fervor and conviction that there *never had been* such a place, though the written documents are full of it! I could give you scores of other examples just like that."⁴⁹

"Wouldn't you say," asked Blank, "that the most significant thing about the Jaredite cities is not that they were great, many, or mighty, but that they were built up all at once, instead of gradually evolving? Here, for example, we read that Coriuntum 'did build many mighty cities,' (Ether 9:23) and later Shez 'did build up many cities upon the face of the land' as the people moved out and 'began again to spread over all the face of the land.' (10:4.) Morianton, a descendant of Shez, not only gained power over many cities (10:9), but he also 'built up many cities' (10:12) in restoring land after a total collapse and revival; just so, after a great slump and revival, the people under King Lib 'built a great city by the narrow neck of land,' (10:20), just as we have seen that the first Pharaoh did upon establishing a new order in Egypt. Also we find that cities could vanish as quickly as they arose, as when Shiz 'did overthrow many cities . . . and he did burn the cities.' (14:17.) Now granted that there may be cities on the earth which have grown up on the evolutionary pattern of hut-to-hamlet-to-village-to-town, and so forth, it must be admitted that our book of Ether cities were not of that kind. They are definitely of the 'heroic' variety, which are now known to have arisen and perished all over the ancient world, but which leave only a very drab and undramatic type of ruins if they leave any at all."

"Professor Nilsson has given us a good description of the type of thing that went on," Dr. Schwulst observed as he sought out a passage:

'For the great expeditions through which

the Greeks founded colonies far away and went so far eastwards cannot have been disconnected raids of small roving bands but must needs have been backed by some power, even if it was a loose feudal organization. The seat of this power was Mycenae, at least in the beginning of the Late Mycenaean age, when a great building activity set in and a large palace, the great ring wall with the Lion Gate, the Grave Circle, and the statliest of tholos tombs were erected.'⁵⁰

"There you have it: the invaders spread into new lands and take them over, but they do it systematically, their movements being controlled and directed from a main center, where a magnificent complex of headquarters buildings, so to speak, is erected. This is what we have found everywhere in our discussions."

"But is it safe to generalize about the ancient world as a whole?" F. asked somewhat dubiously.

"It is the thing that all the leading men are doing today," Schwulst retorted, "and they seem to know what they are about. The best over-all picture to date is that which is at present being presented by Claude Schaeffer, the eminent excavator of Ras Shamra-Ugarit, that ancient center at which all the cultural and ethnic lines of the ancient East came together. Schaeffer carefully compared and correlated the archaeological findings at all the main centers of ancient civilization, from Asia Minor to the heart of Asia (as far as available materials would allow), and came up with most significant and consistent pictures. Six times between 2400 and 1200 B.C., he discovers, all the principal centers of the ancient world were destroyed, and each time they all went up in flames and down in earthquake ruins together! Earthquake, famine, plague, and weather were to blame for this series of world-wide catastrophes, according to Schaeffer, who puts most of the blame on earthquakes. After each of these major world-collapses, we find a sharp diminution in population, while people everywhere revert to a nomadic way of life and great invading hordes of mixed racial and linguistic stocks sweep down from the more sorely afflicted areas to the more fortunate ones—the terror they bring with them being actually less than that which they are leaving behind. Of the first of

(Continued on page 122)

Jesus Begins His Ministry

by Doyle L. Green

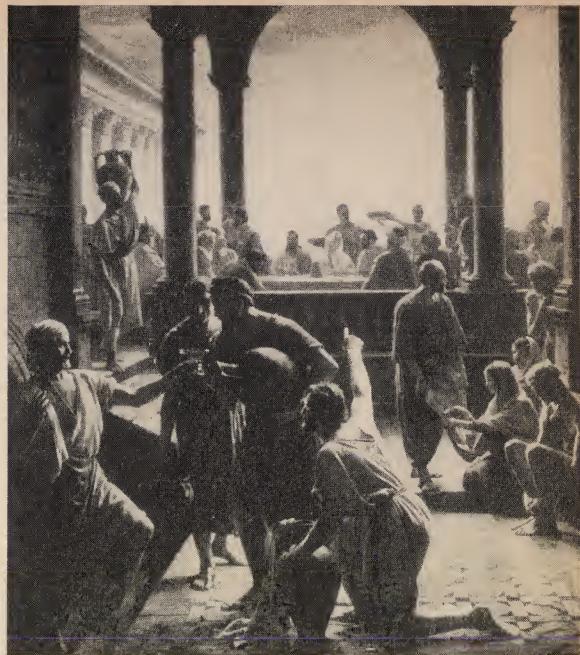
MANAGING EDITOR

JESUS HAD COMPLETED his thirty years of preparation. He had demonstrated to the world the necessity of baptism and receiving the gift of the Holy Ghost by himself partaking of these ordinances, although as a perfect being he needed no forgiveness of sin. He had spent forty days in fasting and prayer in the wilderness. Even in his weakened physical condition he had overcome the dire temptations of Satan. He was now ready to proceed with his work.

Coming out of the wilderness, he again made his appearance along the Jordan River where his cousin, John, was preaching and baptizing. The Baptist, diligent in carrying out his assignment as a messenger or forerunner, had continually declared that Jesus was the Son of God, the promised Messiah.

It was early March. The days were warm, the nights cold. One evening about the time the sun was setting, as John watched the Savior walking, he pointed Jesus out to two of his followers or disciples, declaring, "Behold the Lamb of God!" One of these men was called Andrew. We assume the other to have been John, who was afterward known as the "beloved" apostle. As author of the book of John, the only gospel which gives an account of these events, he did not mention his own name. But the details that are given are enough to warrant our supposition that John wrote this account from memory, having actually participated in the wonderful happenings.

John and Andrew were humble fishermen who lived in the town of Bethsaida in Galilee where the Jor-



The wedding at Cana from a painting by Carl Block.

dan River, rushing down from the north, empties into the Sea of Galilee. With others of their fellow townsmen they had heard of the prophet preaching in the wilderness and baptizing in the Jordan and had left their boats and their nets to seek him out.

Believing his message they had been baptized and now eagerly awaited the coming of the Christ who John had promised would confer the Holy Ghost upon them. Eagerly, yet timidly, the two followed Jesus, perhaps hearing their footsteps, turned and waited. When they approached him, he kindly asked,

"What seek ye?"

Imagine the feelings of these two young Galilean fishermen. They were standing in the presence of the man John said was the Son of God. How could they answer his question? Had they made a mistake in following him like this? If he were truly the Christ, and they did not doubt John's word, would he appreciate their

approaching him thus? Perhaps they had better find out where he was staying and see him another time. After all, it was getting late.

And so they simply asked, "Master, where dwellest thou?"

But Jesus did not put them off. He knew them, and he knew what they wanted. Instead of pointing out his quarters or telling them where he was staying, he invited them to his place of abode, saying, "Come and see."

So they went with him. How we would like to have shared in that experience, which may have lasted far into the night. How favored were these two young men in being the first to hear the gospel from the lips of the Savior himself! Had there been any question about their testimony before, surely there was none now. And when they left, how anxious they were to spread the good word to their family and friends!

Note: All scriptural references in this article are from the Gospel of John, 1, 2.

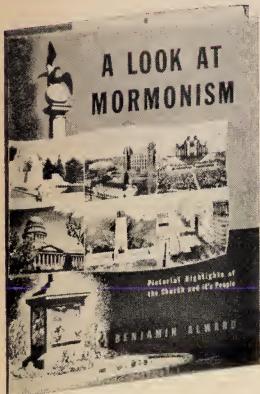
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Jesus Begins His Ministry

(Continued from page 96)

Andrew must let his brother, Simon Peter, know first of all. Hurrying to him Andrew excitedly told him that he and John had found the Christ. One can imagine that Andrew lost no time in leading his brother to the Savior so he could share the inexpressible joy of meeting and being taught by him. When Jesus saw Simon approaching, and before an introduction could be made, he said, "Thou art Simon the son of Jonah; thou shalt be called Cephas, which is by interpretation, A stone."

The significance of being given a name or being renamed by a divine being was well known among the Jews. We remember that the angel told Mary, the mother of the Savior, that her babe should be called Jesus. To Zacharias, in the temple, came instructions to give the name of John to the baby who would be born to his wife, Elizabeth. In olden times, the Lord had changed the name of the great prophet Abram to Abraham, and of father Jacob to Israel.

It was indeed a great honor to Simon, upon first meeting the Savior, to have his name changed to a word that meant a stone. It was a sign that he, even as Abraham and Israel, had been chosen for special work before the foundations of the earth were laid.

The following day, Jesus with his newly found disciples, all men of Galilee, started the trip back into their home province, a journey which must have been taken on foot. Along the way, Jesus chose another disciple with the words "Follow me." This man's name was Philip, and he, like the others, seemingly was converted immediately.

So impressed was Philip with Jesus, and so brightly did the flame of the gospel burn in his heart, that he lost no time in looking up a friend by the name of Nathanael, whom he found under a fig tree. Can you picture with what excitement Philip exclaimed to his friend,

"We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Now Nathanael was from the village of Cana, located about five miles northeast of Nazareth, and must have visited Nazareth many times. He knew that this little mountain village was small, poor, and isolated. Surely

no one of any importance, he thought, least of all the promised Messiah could come from such a place. His skepticism of his friend's discovery was reflected in his cynical reply, which was probably accompanied by a hearty laugh, "Can there any good thing come out of Nazareth?"



Philip was not to be discouraged by such a reaction, but this was no time for further words. He knew that the best way for his friend to be converted was to meet the Savior himself. "Come and see," he said confidently.

The two went to Jesus. As Nathanael approached the Savior, Jesus said, "Behold an Israelite indeed, in whom is no guile!" These words must have been quite a shock to this young man. He was truly an Israelite, and he had always tried to live a righteous life. But how did this man know?

"Whence knowest thou me?" he asked.

Jesus replied that he had seen him under a fig tree before Philip had found him. The circumstances were such that Nathanael knew that Jesus could not have seen him under the fig tree with his natural eye, nor could he have known that he was there. To have such a power this man must indeed be the long-awaited Messiah of whom he and his friends had talked so many times. It was enough. He was convinced. "Rabbi," (master), he said, "thou art the Son of God; thou art the king of Israel." Jesus answered with a question and a promise, "Because I said unto thee,

I saw thee under the fig tree, believest thou? thou shalt see greater things than these."

" . . . Verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

These disciples and others whom Jesus called early to follow him were prepared to accept the truth when they heard it. With these faithful disciples, Jesus made his way to the town of Cana, undoubtedly to see his mother who was there attending a wedding.

Marriages were great occasions among the Jews. According to custom they were held in the home of the groom and were the responsibility of his family rather than the responsibility of the family of the bride, as is the case among us today. Much rejoicing and celebrating took place, usually for a period of seven days. Singing, dancing, and feasting made up the activities.

To the wedding, Jesus and his disciples made their way. Because of the prominent part Mary took in the festivities, it is not illogical to suppose that she and Jesus were relatives of the groom.

Some have speculated that it was because of the unexpected presence of Jesus and his disciples at the party that a shortage of wine developed. The juice of the grape was a common table beverage of the time, as essential a part of the meal or the feast as milk or punch is on our tables today.

Either Mary had some responsibility in the matter, or else she assumed it, and knowing of her Son's divine powers, made a subtle request, saying to him, "They have no wine."

His answer, "Woman, what have I to do with thee? mine hour is not yet come," seems harsh to us. But it was not intended to be so. Translations of words from one language to another often do not convey the shade of meaning intended by the speaker. Had the feeling been translated rather than just the words, in English the Savior's reply might have been, "Mother, why should I be concerned with this?" In any event, Mary seemed to know, first of all, that Jesus did have the divine power, and secondly that he would help her out of a difficult situation. She instructed the servants to do whatever he asked.

Near the entrance to the house were six jars in which the family kept

(Continued on page 102)



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The Courage to Carry Responsibility

Richard L. Evans

MEMORY ISN'T always altogether reliable, with all the human variables there are—and whether or not our memory on this point is altogether reliable we do not know, but sometimes it seems that there is less, or at least too little, willingness on the part of too many people to accept real responsibility—for themselves or for their decisions, or for the soundness and success of enterprises or institutions, or, in some instances, for much of anything at all. So many there are who seem to want to get out from under, with a maximum amount of so-called security and a minimum amount of responsibility. (Some, it seems, are unwilling to be responsible even for their own acts and utterances, and are disposed to shift responsibility even for their own sins and shortcomings to circumstances altogether outside themselves.) And yet if the world is to run—if anything is to run—if there is to be soundness and security, someone has to take responsibility; someone has to make decisions; someone has to carry the weight and the worry; someone has to face the facts—which not everyone is willing to do. But some who are less willing to carry any real weight seem to feel that they have unlimited license to criticize the decisions that other men make, and to misjudge motives. Every honor or office, every privilege or right carries with it real responsibility. Even the right of criticism carries with it real responsibility. And yet from the comfortable position of having little or no responsibility, and of having the advantage of second sight, men may harshly judge other men who have heavy responsibility, and who have to make decisions on first sight. It takes courage to carry responsibility. It takes courage to make decisions. It takes courage to take criticism—especially from those who won't share the risk or the weight or the worry—especially from those who play little or no part in the performance, but who reserve the right to criticize, irresponsibly at times, those who do play a heavy part in the performance. Men after all are men. Some are wiser than others, some more able, some more informed, but we cannot expect omniscience or perfection of any of them. We can expect honor and honesty, integrity and intelligence, prudence and candor and courage. All these we may expect—these high qualities of character—but not omniscience and not perfection. And with this thought before us, we cite again these lines from Lincoln: "I do the very best I know how—the very best I can; and I mean to keep on doing so."² That's about as much as men may expect of men—the very best they know how—along with a willingness to accept a share of responsibility, and with an awareness that there is no right without real responsibility—not even the right to criticize.

²Abraham Lincoln.

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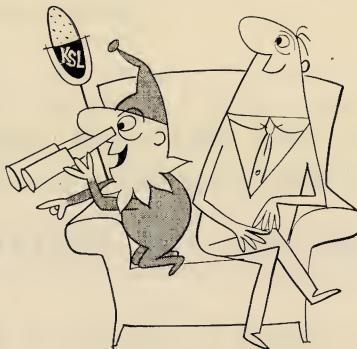
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Jesus Begins His Ministry

(Continued from page 98)

the supply of water from the well for daily household use.

"Fill the waterpots with water," Jesus said to the servants, and they filled them up to the brim.

"Draw out now and bear unto the governor of the feast," Jesus instructed. The "governor of the feast" served an honorary position in that day which we might assign to a master of ceremonies. So it was proper to take the first cupful to him to let him know that it was available.

But when the servants drew out the liquid from the jars, it was not water at all but wine. When the governor of the feast tasted the beverage, not knowing whence it came, he called the bridegroom and reprimanded him mildly for keeping his best wine until last, which was strictly against the custom.

Thus Jesus performed his first miracle, in a small town at a semi-private celebration. The great event was witnessed by few—his disciples, the servants, his mother. Probably the most significant thing about the miracle was that it strengthened the testimonies of his disciples, showing them even more clearly that Jesus had supernatural powers, that he was the Son of God. But it has other significance, too. There is something tender about his responding to his mother's request to help her out of what might have been an embarrassing situation.

For thirty years she had taught and guided and nourished him and in every way cared for his welfare. How sweet it is to realize that his first miracle was in her behalf! As far as we know from recorded scripture, this is the only time she ever asked for such a favor. Responding to her request demonstrated that even though Jesus was a God, still he loved, honored, and respected his earthly mother. He taught a great lesson that could well be learned by every son and daughter.

From Cana, Jesus, his mother, and his disciples went to Capernaum, a lovely little town located toward the northern end of the Sea of Galilee, where they remained for a few days before again taking the southward trek to the holy city of Jerusalem to attend the feast of the Passover.

(To be continued)

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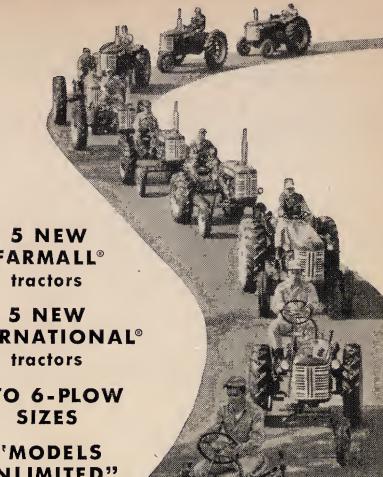
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"I Cannot Read a Sealed Book"

(Continued from page 82)

Drs. Anthon and Mitchell were evidently recommended to Martin Harris as the outstanding linguistic and scientific scholars in the eastern United States, and so, because of their great learning and their brief association with Martin Harris, they unknowingly fulfilled ancient prophecies.

Now for the most important question (3), "How valid was the testimony of Anthon and Mitchell respecting the transcription and translation of ancient Nephite-Egyptian records?" When Martin Harris learned the characters were authentic and were known to scholars, he must have been jubilant. This would account for his enthusiastic substantiation of Joseph Smith's story.

According to Martin Harris, Dr. Anthon said that "the translation was correct, more so than any he had before seen translated from the Egyptian." Dr. Mitchell is reported to have "sanctioned what Professor Anthon had said." It is important that we realize that even though the statement of Martin Harris is contained in the Pearl of Great Price (Joseph Smith 2:64-65), the Prophet is only reporting what Martin Harris said happened and is not necessarily vouching for what Dr. Anthon and Dr. Mitchell reputedly said.

There are three interpretations of the Martin Harris statement regarding his visit with Drs. Anthon and Mitchell:

(1) Martin Harris made the whole story up. But this is hardly tenable. He was skeptical in the first place; that is why he went to New York City, and he certainly had nothing to gain by falsifying evidence to support the almost fantastic story of the penniless and persecuted Prophet. If Martin Harris was thinking about making money from the Book of Mormon, it was not necessary for him to go to the trouble and expense of visiting New York City.

(2) Drs. Anthon and Mitchell made up their stories and pretended knowledge they did not have. Why would highly respected men of learning place their reputation in jeopardy merely to impress an obscure farmer? Did they wish to share some of the wealth and fame that exploitation of the golden plates might bring? This is possible, for the Book of Mormon itself says,

... And the learned shall say: Bring hither the book, and I will read them:

And now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. (See 2 Nephi 27:15-16.)

However the third interpretation, that Anthon and Mitchell recognized the characters as Egyptian, is, I believe, the most probable. In 1828
(Concluded on page 106)

The courage to live with uncertainty...

Richard L. Evans

EACH DAY BRINGS its own news, its own changes, its own uncertainties and decisions. Not for any of us is life always or ever altogether controllable or predictable or safe or certain. We all have to adjust to changes. We all have to learn to live with some uncertainty. We all have to acquire the courage to live life as it is, and not as we wish it were—for no day perhaps proceeds precisely as was planned. (Few things proceed precisely as planned. Some experiences are richer and finer and more meaningful than we thought they would be. Some are more disappointing and less satisfying than we thought they would be—but few days, few lives, are lived precisely as planned.) Every phone call, every unopened letter, every message from every source carries with it some uncertainty. We never know what the next call will convey—what the bearers of news will bring. But we cannot and must not sit and waste life with waiting and worrying about everything that could happen or everything that might happen. We have to have faith; we have to have courage—for it is as if every scene and every set of circumstances were posted with this familiar sign: "Subject to change without notice." And we cannot afford to let the good times, the happy times, the satisfying times be overshadowed with the worry that they won't last. A man must be grateful for what he has, for what he has had, for what he can count on, and not despondent or ungrateful for what he hasn't or for what he can't count on. "Courage," observed Samuel Johnson, "is the greatest of all the virtues." And when asked why, he answered, "Because if you haven't courage, you may not have an opportunity to use any of the others."¹ This is a time for courage, and for faith: for faith that, despite changing scenes and uncertainties, there are great, eternal certainties, great, eternal truths; for faith in the mercy and justice and goodness of the Lord God who gave us life, and who gave it glorious meaning—and who gives us strength to see it through, with joy and purpose here, and with limitless and everlasting possibilities, if we will take it on its terms, and do the best we can with what we have—with faith, and with the kind of courage that accepts both certainties and uncertainties as they come—with gratitude for what we can count on and faith for what we can't count on.

¹An approximate quotation accredited to Dr. Samuel Johnson. Original source and exact wording unknown.

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I Cannot Read a Sealed Book

(Concluded from page 104)

there were few if any in the United States who had sufficient knowledge of the Egyptian to have vouched for the correctness of Joseph Smith's translation. The basic books which led to an understanding of the Egyptian language, Champollion's *Grammaire égyptienne* and *Dictionnaire égyptien*, appeared posthumously in 1836 and 1841. No serious work on the Egyptian language was done in the United States until the late nineteenth century.

It is probable, however, that both Dr. Anthon and Dr. Mitchell were acquainted with the appearance of Egyptian writing. Many books had been published by 1828 containing facsimiles of Egyptian characters, some of which were understood. Among the books? Anthon and Mitchell may have been acquainted with were the great series *Description de l'Égypte*, published between 1809 and 1828 in Paris and Champollion's *Précis du système hieroglyphique des Anciens Égyptiens*. 2 vols., Paris, 1824. There were at least eight libraries⁸ in New York City in 1828. Some day a complete and exhaustive searching out of what books on the Egyptian language were in these libraries and the private libraries of Anthon and Mitchell may be made.⁹ This, plus research among Anthon's and Mitchell's scattered papers, may reveal more clearly their acquaintance with the Egyptian language.

B. H. Roberts, a great Church historian, supports this third interpretation:

The writer is of the opinion that there is in this statement [the before quoted story of Martin Harris] too wide a scope given to what Professor Anthon said of the translation of the Egyptian-Nephite characters.

Of course in the transcripts the professor would doubtless recognize some Egyptian characters of the hieratic Egyptian, and in the translation would also find a right interpretation of those characters . . . he acknowledges [in the Howe and Coit letters] that the characters submitted to him were true characters, but beyond this I do not think he could give much confirmation as to the correctness of the translation.¹⁰

Dr. William C. Hayes, Curator of the Egyptian Department of the Metropolitan Museum of Art in New York City, in a recent interview with this writer, identified several of the characters (see illustration accompanying this article) as closely resembling hieratic Egyptian characters and indicated their possible meaning. Dr. Hayes also said that the above analysis of B. H. Roberts was entirely feasible.

In summation then, we now know that Professor Anthon and Dr. Mitchell were not only historical persons, but that they were two of the most learned men in the eastern United States during the early nineteenth century. This explains Martin Harris's reason for consulting them. We have seen that they were in a position to partially confirm the authenticity of the transcribed and translated characters presented to them.

Martin Harris, as we have noted, returned to help Joseph Smith with the translation. He later became one of the Three Witnesses to the Book of Mormon and mortgaged his farm to finance its publication. It is of interest that he later returned to Dr. Anthon to present him with a copy of the Book of Mormon. Dr. Anthon, however, refused to accept it. He wished no connection whatever with the restored gospel in which he had played an important role.

A Challenge to Parents

(Continued from page 85)

The family should provide affection. No other institution can so well supply this need for emotional security in the life of every individual. If this basic desire is not filled, unbalanced personalities are likely to develop. Security, of course, does not mean overindulgence or overprotection by parents. It simply means giving the adolescent a place in the family with love and understanding. Affection must be genuine.

This article is not an attempt to vindicate Joseph Smith; the fruits of his work have already done that. I have simply tried to give some life, understanding, and dimension to the characters and events of the remarkable visit of Martin Harris to New York City 129 years ago.

NOTES

1. Robert D. Nesmith, "Reminiscences of Dr. Anthon," *Galaxy*, LV (September 1867), pp. 621-622.

2. Reprinted in full in B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Press, 1930), Vol. I, pp. 102-104.

3. J. N. Phelps Stokes, *The Iconography of Manhattan Island, 1498-1900* (New York, 1926), p. 1675. Emmett was a famous Irish lawyer.

4. See biography by C. R. Hall (1934).

5. Mrs. Martha J. Lamb, Mrs. Burton Harrison, *History of the City of New York* (New York, 1877), p. 716.

6. *Ibid.*, p. 717.

7. Other books with which Anthon and Mitchell may have been acquainted are: Barthélémy, J. J., *Reflexions générales sur les rapport des langues égyptienne*. Paris, 1768.

Champollion J. F., *Lettre a M. Dacier . . . relative à l'alphabet des hiéroglyphes*. Paris, 1822.

Hieroglyphics. Collected by the Egyptian Society and arranged by Thomas Young, London, 1823.

Quatremère, E. *Recherches critiques et historiques sur la langue et la littérature d'Egypte*. Paris, 1808.

Sickler, F. C. L. *Die Heilige Priestersprache der alten Aegyptier*. Hildburghausen, 1822-1826.

8. Libraries in New York City in 1828: Columbia College, New York Society Library, New York Historical Society Library, New York Athenaeum Library, New York Hospital Library, Mercantile Library, Apprentices Library, and Law Library.

9. The N. Y. Society Library (founded 1754) has copies of "shareholders books" which list who took what books out when. Preliminary research shows Anthon was a shareholder and that the library had some books relative to Egypt.

10. Roberts, *op. cit.*, footnote pp. 101-102.

Every home should provide experience in democratic living. It is here that techniques of democracy are best learned. Youths should participate in family councils and should understand that they as individuals are important to the success of the family.

Family solidarity, which results in loyalty to one another, should be maintained. The study of family histories and observance of holidays and

(Continued on page 108)

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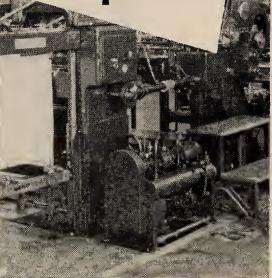
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A Challenge to Parents

(Continued from page 106)

birthdays may help to solidify the family spirit.

Attitudes are vitally important. Studies indicate that a young person's attitudes toward right and wrong, toward marriage and politics, and toward many other important items, are very much like his parents' attitudes on the same topics. In fact, attitudes toward one's entire environment are formulated primarily in the home. The family might study and develop proper attitudes together.

Not only should these standards—spirituality, economic stability, health, emotional security, democracy, solidarity, and carefully formed attitudes—be inherent in the home program, but also they should be so emphasized that our youth realize what is involved in successful family life, what makes for security and happiness, and that in the whole area of personal family problems, they have a definite responsibility.

But it is up to the parents to act first. Realizing that the home is the very foundation of moral training for Latter-day Saint youth, parents can better meet the needs of their children in the hectic adolescent years, which are made more important, more precarious, by world conditions which without the Church and the family could be overwhelming in their complexity and uncertainty.

Parents should prepare themselves to meet these many problems and, sensing the importance of their responsibilities, should humbly meet them with knowledge, courage, understanding, and an attitude of prayerful searching for a more perfect life.

To Be a King

(Continued from page 93)

for one day! Now for vigorous action!"

THE day's journey had been long and hot, with just enough breeze to carry along with the caravan the cloud of choking dust raised by the flying feet of the camels. Though the autumn sun was nearing the horizon, shade from the stately date palms which flourished in the little oasis was welcome to the group which had been traveling since the dawn.

(Continued on page 110)

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To Be a King

(Continued from page 108)

Refreshed by water drawn from the well, the camels were hungrily browsing about and anticipating the grain which they knew soon would be forthcoming.

David stood at the entrance of his tent and thoughtfully watched the servants as they proceeded with military precision to make preparations for the night.

Though the adjacent country was barren and inhospitable, swept alternately by cold blasts from the snow-covered Lebanons or Mt. Hermon and the stifling breezes from the Dead Sea and the Jordan Valley, it appealed strongly to the young Jew. This was home—he loved every inch of the forbidding land with a love only equaled by that which he felt for its people.

Far to the west was the city of Alexandria, then in the height of its glory, which the party had left three days before. They had crossed the fertile Nile valley and the wilderness of Shur. To the east was Palestine, the stage on which a large part of the world's recorded drama had been and was now being played. In the distance David could see the flat plateaus and the rolling hills which reminded him of great waves of the ocean, and beyond, the majestic mountains of Judea, at this season dark gray or brown, standing between the sea he had so recently crossed and the depression in which were hidden the Jordan valley and the Dead Sea. His nostrils quivered with delight at the scent of the salt-laden breeze. In reverent imagination David could see the chief city, Jerusalem, even then renowned in song and story and full of interest to him as it ever has been to people of his race, for it was the city of his fathers. All his life he had studied its history passionately, had gloried in its successes, and had wept over the many calamities which had befallen it. To him it was indeed a holy city—the city of the great King who was to come; and at the recollection of the prophecies made concerning it he removed the sandals from his feet.

Over the brow of the hill to the south a camel and rider suddenly appeared and stood, a silhouette against the darkening sky, as though to reconnoitre. The men under direction of Hassan seized their arms

and stood prepared to use them, until it became evident that the rider was alone. Slowly he drew nearer and their warlike attitude was changed, at a sign from their master, to one of welcome, for it was easy to see that nothing need be feared from the solitary traveler. He carried no weapons, and had he done so, they would have been entirely useless; for weak indeed would have been the opponent who could be overcome by this withered arm. Nor was his meager equipment of the nature to attract robbers. From the white-haired rider to the ancient camel all was old and worn and weather-beaten.

David himself gave the camel the signal to lie down, and the giant Hassan took the fatigued traveler in his arms and carried him to a comfortable place in his master's tent, while the servants brought water for face and hands and feet, and then cared for the decrepit animal.

"Thou art kind, David, son of Hyrcanus. May the God of Abraham minister unto thee as thou art doing unto the stranger."

"You know me then?" the young man asked in surprise.

"I have known thee since childhood. And I doubt not thou hast often heard of Lebana, a cherished friend of thy father's and sometimes called the prophet of the wilderness. Thy face tells me that thou hast heard. I am he. And though I claim not the honor of being a prophet, through the grace of God I have foreseen many important things. One of them had to do with thee. When thou wert a small boy, I was shown that one day thou shouldst be a great king."

Eagerly the young man asked: "What did you really see? This story has been current in our family all my life, and I have longed to hear it from your own lips. Relate to me the details, good Lebana."

"Details are seldom given to a prophet, David, and in this case none were made known. But as thy father, of holy memory, and I conversed upon the future of our race, thou camest into the room and the prophetic voice, familiar to me from previous experiences, whispered distinctly: 'That child, if he choose wisely, will become a great king.'"

"Choose wisely?" The listener man-

ifested dismay. "The matter lacks certainty then? If I choose not wisely, there is no promise?"

"I have told thee exactly what the prophetic spirit whispered. But thou must not fail in judgment, my son. Remember how thy parents cherished this rightful ambition for thee. If thou failest, thou dost dishonor them. And forget not that our oppressed race needs one such as thee—one with righteous heart and powerful arm and one withal who is kind, as thy treatment of me shows that thou art. Thy mission is to restore this people to its rights, and none other can do thy work."

"The God of our fathers must guide thee. Already thou hast implacable enemies who will stop at nothing to bring to naught the purposes of heaven, and their hatred will increase with thy strength and popularity. Think of the despised Herod who slew thy grandfather out of jealousy and murdered the babes of Bethlehem that one reputed to be a future king of the Jews should die."

"Herod Antipas is no less cruel, only less courageous than his accursed father. He would unhesitatingly cause one to be slain who even remotely threatened his power. Thou are particularly hateful to him, for he knows full well that thou art of royal lineage, descended from our great King David, whose name thou dost bear, and that it is thy right to rule. Thy ambitions are also intimately known to him, and even now he suspects that thou art attempting to gain the support of Tiberius Claudius. Thou hast learned, of course, that Herod was in Rome seeking to win imperial support for the place which must be thine."

"Yes, the emperor himself told me of the visit and his reasons for declining to add to Herod's power or even to sustain him long in his present position."

"He is a vile creature, and his influence is waning; thine is in the ascendancy. But that makes him more than ever thy foe, and his cowardice alone makes thee safe."

"And as his cowardice is colossal, my danger is insignificant," David rejoined laughing. "But come, let us eat. You looked famished."

As the meal proceeded, the young nobleman's lively spirits indicated that Lebana's prediction of ultimate success had made a far deeper impression than had the warning of

danger. But suddenly he became grave.

"Was the babe whom Herod feared actually killed?"

The old man looked at him searchingly. "Art thou also jealous of him?"

"Not jealous, but certainly I am justified in learning my exact position."

"Thou art right," proceeded the sage after a pause, during which his hawk-like eyes had appeared to search the depths of his host's soul. "No, he was not killed but was saved by omnipotent power and lives today—a marvelous man of miracles, but, if my conception of him be correct, disinclined to desire or even to accept political honors. In my opinion thou hast no reason to consider him a candidate for the throne of Judah."

Then the old man told the story of the Nazarene who had but lately come from a carpenter's bench and was attracting so much attention by his strange teachings and startling works. David listened with almost breathless interest; but when Lebannah said that this Jesus was the long-awaited Messiah, he sprang to his feet in astonishment.

His guest bade him sit with patience and hear the entire story. It was dramatically told. The shrunken form took on new life and the eyes, dimmed with age and weariness, sparkled with the lustre of virile youth. The young man, fascinated, hung upon every word.

"David, with prophetic eyes I have been blessed to see something of this being's course. He is the one of whom Isaiah spoke as a 'man of sorrows and acquainted with grief.' He will be despised and rejected by many, but armies of angels await his bidding and the day of his triumph will come; for these eyes have beheld his glory. And in that exalted hour he shall be acknowledged by all as King of kings and Lord of lords. Thou mayest, therefore, pursue thy course unhindered by anything which he may do—merely preparing thyself to acknowledge him as King, not of Judea alone, but of the whole earth, whenever he chooses to assume his rightful position."

The fervor of his declaration completely exhausted Lebannah, and David was obliged to have the servants carry him to the bed which had been prepared for him.

(To be continued)

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Our Priesthood Responsibility

PRIESTHOOD IS THE authority given to men to act for God. Its purpose is to bring about the exaltation of his children. To assist in this great enterprise, God has established an organization upon the earth called the Church, and certain men appointed to serve therein are given authority from God.

The problems involved in the work of the Church are varied and sometimes complicated. Therefore, the actual work of the members of the priesthood has been divided into many specialized functions. Assignments are given, including the responsibility to teach, train, supervise, and administer the ordinances of the gospel. There is also the responsibility to minister in various temporal affairs, including care for the needy and the sick. There are dozens of other duties and responsibilities involving the work of the missions, the temples, and the actual administration and operation of the many departments of the Church.

The very idea of "acting for God" carries with it the compelling thought that his work must be properly and effectively done. The need for efficiency is emphasized by the overwhelming importance of the work itself. The very salvation of mankind depends upon it.

The responsibility for this great undertaking is divided into specific assignments and delegated to men. This division and delegation make possible a greater degree of specialization and skill. The actual work of salvation covers many different functions, including that of prophet, administrator, judge, teacher, parent, priest, adviser, human relations expert, planner, builder, executive, missionary.

It is comparatively simple to confer authority upon an individual for a given assignment, but it is far more difficult to develop the ability, the know-how, the enthusiasm, and the industry to make the authority effective.

As important as authority itself is, it is not enough. The organization

must also have functional efficiency. A doctor may be given authority to perform some important surgery, but if he does not have the necessary knowledge, skill, equipment, and control, he may actually do harm and fail completely in the purpose for which the authority was granted. One may be given the authority to act for his government or his business. But in addition to the authority, he needs certain capabilities and knowledge of procedures. This often involves years of study, training, and the ability to work with others, before he can use his authority for a maximum of accomplishment.

This is even more important for us who bear divine authority. Divine authority includes divine responsibility. We officially become our brother's keeper. The work of salvation is the most important enterprise ever undertaken upon the earth. Naturally the greater the importance of the undertaking, the greater is the reward for success, and the more serious are the consequences of failure.

This truth has been pointed out many times. Jesus said, "If ye labor all your days in my service and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." (See D & C 18:15.) But on the other hand, a breach of trust, disobedience, incompetence, sin, or lack of industry, are indulged in at the peril of our own salvation.

Irresponsibility or mismanagement of a financial assignment may cause a business to fail with great financial loss for those concerned. What would be your attitude toward one who had authority to act for you, if his irresponsibility or incompetence caused you a loss of \$1,000 each month? How do you think God will view our stewardship if some of his children lose their exaltation because of some spiritual malfeasance in office on our part?

We should always keep in mind the divine responsibility part of our divine authority. President John Taylor once said, "If you do not magnify

your calling, God will hold you responsible for those you might have saved had you done your duty." We should understand this in advance. It is just a little bit startling to realize that we may be found guilty of all the good we don't do. One of the most bitter denunciations ever uttered by Jesus was poured over the head of one who hid his talents in the ground. The Lord said to him, "Thou wicked and slothful servant." (Matt. 25:26.)

Sloth is just one of the serious offenses that may be committed almost unwittingly. We may fail in his work because we don't "plan" adequately or "prepare" sufficiently or "work" effectively. When we analyze the cause of failure, we usually find that in almost all cases, it could have been prevented.

Because of the overwhelming importance of our Church work, it becomes the most vital thing in our lives, to learn to do it with effectiveness and skill. The Lord himself has given one of the greatest and simplest of all success formulas which, if followed, will almost guarantee success. He said,

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. (D & C 107:99-100.)

Think how important each part of the formula is: (1) We should know our job. (2) We should work at it "diligently." (3) We should understand in advance the awful consequences of failure.

To help us understand our situation, suppose we think of ten men holding the same office in the priesthood. Each is given the same kind of Church assignment, either as a missionary, a leader with administrative responsibility, or a trainer of other workers, etc. If the effectiveness of each of these were charted on a percentage scale, the scores may vary from near zero up to near one hundred percent.

Take Aaronic Priesthood work as an example. One ward may have

Priesthood

eighty percent of all members getting individual awards; another may have twenty percent. The second ward loses sixty more boys out of one hundred. Who is going to accept responsibility? Are we prepared to do so? When the reason for such failure is determined, it is usually found that someone had not taken the time to "learn his duty" or did not act "with all diligence."

How many of us may be actually showing ourselves "not approved" before God? Some have the authority to "act" in the name of God, but don't. We sometimes practice too much "verbal Christianity," mentioned by James. Someone said, "Depart in peace; be ye warmed and filled," but then let it go at that. "Faith without works is dead." (James 2:20.) But of what value is authority without works?

The religion of Christ is not merely an idea; it is an activity; and eternal life depends upon how effective the activity is. In our own interests we must know our business, and then we must do it diligently. Mere goodness is not enough; we must have strength. Belief is not enough; we

must have know-how. "Even the devils believe." Authority by itself is not enough; we must have accomplishment.

Jesus said to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) That is a big order. We cannot imagine God our Father as being ineffective and lacking in ability or skill. If we want to be like him, we must follow his formula. There must be a success worthy of the authority.

The one business of life is to succeed. We are not placed here to waste our lives in failure. The greatest tragedy in the world is not the devastation that goes with war; nor is it the cost that goes with crime; nor is it both of these put together. The greatest tragedy in the world is that human beings, you and I, live so far below the level of our possibilities.

This tragedy becomes far worse if we fail God by the nonuse of the powers and instructions placed in our hands. An officer of the law may be given authority, but we would not keep him on the "approved" list very long if he were unable to maintain

order. What will be our situation if we prove ourselves "unapproved" and "unworthy to stand?"

The Lord has said a good deal in the scriptures about increasing our talents. He has said we should "study and show ourselves approved unto God." He has emphasized the need for good organization. He has indicated the importance of good human relations and leadership and teaching ability. In the parable of the lost sheep, he taught the necessity for aggressive, personal, individual work.

It is clear that men should not assume to administer in the ordinances of the gospel without his authority; but neither should we undertake to minister in his name without a willingness to accept full responsibility and make adequate preparation, all-obedient to that great revelation that we "should do many things of our own free will to bring to pass much righteousness." One of our great opportunities is to give thoughtful consideration to the functional or operational aspects of the authority we bear.

Perfect Thought-Models

by Estella Craft Tremble

IN ORDER TO bring harmony and beauty into one's life, it is necessary to have perfect thought-models. This involves much prayerful watching. If a robber tried to get into our homes, we would not hesitate to get rid of him and bolt the door. Yet, often we let a thought of envy, anger, or hate stray into our mental home, thus robbing us of our peace and happiness. Keeping a constant vigil enables us to recognize the intruder as a robber. Then we can refuse to entertain the thought, knowing it to be an enemy.

The quality of our thinking is stamped upon our hearts and lives—often on our faces. In Hawthorne's beautiful story of *The Great Stone*

Face, we read that the boy who kept the stone face as his model grew like it. By his admiration for the strength, courage, and beauty of that face, he finally became just like it. An artist, in depicting the image of a rose, does not study the form of a serpent. He studies the velvety beauty of the petals and form of the flower.

Of late years, in medical research, doctors recognize the importance of a serene, happy environment for the sick. In fact, they are cognizant of the fact that mental disturbances of all kinds make the individual sick. Poisons are secreted when one is angry, jealous, or worried. Digestion is interfered with, and the system is upset. Loving thoughts of kindness

and charity are an impervious armor, shielding us from the arrows of malice or revenge. How important it is, not only from a health standpoint but also from the standpoint of a truly Christian life, to bar our mental doors against evil thinking.

Even our environment is determined largely by our thoughts. Shakespeare's Hamlet said, "There is nothing either good or bad but thinking makes it so." One's home is often an index to his character. If one loves harmony and beauty, it is manifested in his blending of colors and in his arrangement of furniture. If he is careless or slovenly in his thinking,

(Concluded on page 124)



The Presiding



Robert Berryhill



Gilbert Sabin

Robert Berryhill (left) and Gilbert Sabin (right) Pomerene Ward, Southern Arizona Stake, are cousins having a near perfect record in attendance at priesthood and sacrament meetings for the last four years. Robert missed just one Sunday during this period, when he was in the hospital for an emergency operation. Gilbert has a perfect attendance record. Both of these young men are Eagle Scouts.

Friendly Atmosphere Aim of Every Ward

THE CREATION of a more friendly atmosphere should be the aim of every ward in the Church. Ward members should greet each other with a smile and a hand of fellowship whenever or wherever they meet. All strangers who come to ward functions should be made to feel welcome.

While such a project requires cooperation and conscientious effort on the part of all, it must not be superficial. It must be built from the heart out. Its basis is in the development of a sincere love of each one for his fellow men—in the desire of each to serve others.

The objectives of this project should be presented to the priesthood and auxiliary organizations and to congregations at Sacrament meeting. Members collectively should be taught the art of dealing with others with diplomacy and friendliness. They should be taught what to do and say

and what should not be done or said.

Bishops should be alert to any tendencies on the part of young people to ostracize socially individuals because of physical, mental, or social deficiencies. Where such occurs, bishops should resolve the problem by an appeal for fairness and by showing the joy that comes from helping someone in need.

An atmosphere of love and friendship develops spirituality in a ward. It encourages people to attend meetings because they want to rather than from a sense of duty. It encourages inactive members to become active. It also lays a fine foundation for missionary work when nonmembers of the Church happen to attend our meetings.

Study Guide for Ward Teachers

February 1957

Religious Education

"We are guardians of our children; their training and education are committed to our care, and if we do not ourselves pursue a course which will save them from the influence of evil, when we are weighed in the balance we shall be found wanting, and the sin will be laid at our doors."—President Brigham Young.

In the search for learning and knowledge many of our young people today are becoming unbalanced in their education. They are pursuing the wisdom and philosophies of men and ignoring, either entirely or in large part, the teachings of God. Unfortunately some teachers of science and philosophy feel that to promote their own teachings they must try to discredit religion.

Many who ridicule those who devote themselves almost entirely to religion as "religious fanatics" have themselves become "scientific fanatics." The one concentrates upon religion and ignores the many valuable truths of science. The other devotes himself to science and philosophy and ignores the glorious soul-saving truths of religion. The truly educated person does neither. He learns all he can of science and philosophy but retains his foundation of religious truth.

President Young reasoned this way: "Shall I sit down and read the Bible, the Book of Mormon, and the Doctrine and Covenants all the time?" says one. "Yes, if you please, and when you have done you may be nothing but a sectarian after all. It is your duty to study to know everything upon the face of the earth *in addition* to reading those books." But he declared in the same sermon, "If your children do not receive impressions of true piety, virtue, tenderness, and *every principle of the holy gospel* you may be assured that their sins will be required of the parents." (*Dis. of Brigham Young*, p. 256.)

One-sided education falls far short of our ideals.

Those who are devoting themselves to the teachings and learning of men and ignoring religion and its place in true education are departing from the teachings of the Church and its leaders and are in danger of losing the most precious part of education—education in the truths of religion and eternal life.

INTRODUCTION OF STUDY GUIDE FOR MARCH 1957

Something for Nothing

The desire to secure something for nothing has caused untold grief and misery in the world in all ages. Probably never in history has this spirit been so rampant as at the present time. We are confronted on all sides by devices, games, and gambling schemes to induce the spending of money. Any scheme, plan, device, game, or other arrangement that has as its motive the hope of securing something for nothing should be avoided by Latter-day Saints.

Bisho pric's Page

Prepared by Lee A. Palmer

Combining of Credits Not Authorized

BECAUSE SOME leaders of Aaronic Priesthood under 21 did not make a study of the changes in requirement nine of the Individual Aaronic Priesthood Award for 1956, some young men have failed to qualify for this award. Most of the misunderstandings have occurred where deacons were advanced to teachers during the year; for example, some leaders have assumed that a deacon advanced to a teacher September 1 and having gathered fast offerings eight times and performed as a ward teacher once during the four months he served as a teacher, could qualify for the award because he had a total of nine credits.

Those leaders having this assumption have now learned they were wrong. The *Handbook for Leaders of Aaronic Priesthood under 21* is very specific in the matter of not combining credits. It reads as follows:

A deacon advanced to teacher during the

AWARD RECORDS

The following Aaronic Priesthood awards were approved and issued during 1956. The 1955 totals are also included for comparison:

	1956 Totals	1955 Totals
Stake Awards	38	32
Ward Awards	737	633
100% Seals	4,507	3,114
Aaronic Priesthood Pins	3,117	6,965
Individual Awards		
Priests	7,713	7,413
Teachers	8,644	7,548
Deacons	11,500	10,004
Total	27,857	24,965

year is required to gather fast offerings seventy-five percent of the months he serves as a deacon and to perform ward teaching seventy-five percent of the months he served as a teacher during the year. (p. 61.)

Aaronic Priesthood leaders should keep a constant check on deacons to be advanced during the year, making sure they have met requirement nine. Deacons ordained teachers during the year should be promptly assigned to do ward teaching; otherwise these young men may become innocent

victims of an oversight on the part of a leader.

The surest way to have these young men who are to be advanced during the year qualify for requirement nine is for the general secretary to make a special listing of these members and then call to the attention of each quorum adviser what activity is required of each young man before he is advanced. Following his advancement to teacher, it is important that the follow-up continue to be just as effective.

Gene Fullmer Example of Clean Life

GENE FULLMER, the winner of the world middleweight boxing championship, recently spoke to members of the Aaronic Priesthood of Tooele Eleventh Ward, Tooele (Utah) Stake. Gene, being an excellent example of clean living, told these young men how the Word of Wisdom had aided him to gain victories over rugged opponents. He explained that living according to the standards of this commandment had given him the endurance to triumph over many of his foes in the later rounds when condition and stamina were most vital.

He urged every young man to live a clean life, abstaining from the use of tobacco and liquor. He recommended regular attendance at Church, companionship with young men of good character, attendance at Church-sponsored socials, and participation in wholesome sports as a guide to good living.



Gene Fullmer, new middleweight boxing champion of the world, (center second row) talked to members of the Aaronic Priesthood from Tooele Eleventh Ward, Tooele Stake, on the Word of Wisdom. Gene is a fine example of clean living and takes great pride in his Church membership. He recently won his title from Sugar Ray Robinson at Madison Square Garden in New York City.

Today's Family

EILEEN GIBBONS
Editor

Helping Your Child Prepare for School

by Joan Norman

WHEN the fall of the year again rolls around, mothers will take their five-and six-year-olds by the hand and lead them off to school. Some will go to kindergarten, or, if no kindergarten is available, directly into the first grade.

As an elementary schoolteacher, I always look over the new class in amazement. How can so many children of about the same age be so different? Little Johnny is quiet and observing, taking everything in but not saying a word. Mary is noisy and friendly, obviously excited. Allen is tall and well filled out, while David is small and physically immature. And yet—all are first graders!

Each year I realize anew the truth of the things I was taught in my child development and teacher training courses: Children of the same age do not all possess the same skills at the same time. Each is different. Children enter school at varying stages of physical development and maturity.

This fact always occurs to me when parents ask (and they do continually), "What can we do to help our child prepare for school?" In the back of their minds they are thinking of the alphabet, of reading and writing, all the academic skills. And these things are important. But the first thing I tell them, and the thing with which I would begin any discussion on helping the pre-school child, is the importance of remembering that children are individuals.

If, at home, Johnny is constantly compared to his quiet, well-behaved brother he will realize that he is not living up to expectations and will carry this feeling to school with him.

Some of us grow up in a hurry and some of us take our time. But all of us eventually arrive, and those who get there first aren't necessarily smarter or better than those who arrive a bit later. When children are relieved of the pressure to "be like so-and-so" or to walk at a certain age (after all, the neighbor's baby is walking now!), they can progress at their own rate in a happy state of mind without being afraid they are somehow failures.

This basic individuality is one of the main things parents need to understand in order to help their child become mature enough to leave home and confidently enter a new world of strange faces, books, traffic lights, rules, and routines. It takes courage, and a child needs to have confidence in himself and his ability.

Before a child can accomplish the academic skills of reading, writing, and all that goes with them, he needs to be ready physically, mentally, and emotionally. And it is with these things that parents of pre-school children should be most concerned. The academic skills will come more easily if these are taken care of first.

A five- or six-year-old child should be physically well-coordinated enough to control many of his large and small

(Continued on page 118)



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Helping Your Child Prepare for School

(Continued from page 116)

muscles. Children frequently develop the skills of skipping and hopping by this age. They can run without stumbling and can climb with confidence. They can manipulate large crayons and blunt scissors fairly well. They can usually tie their own shoes, dress themselves, care for their own toilet needs, and follow simple directions.

Although these skills depend to a large extent on maturation, parents can help by providing opportunities for their children to color, cut, paste, and paint, to skip, run, and be physically active. A few painted packing cases in the back yard are wonderful things to climb on. A long plank or two make good jumping boards and are light enough to move around. A stretch of lawn to run on and somebody to run with is about all the encouragement a young child needs to be active. It's the child who spends his days glued to a TV set and always begs to have Mommie tie his shoes—without trying himself—who is not apt to develop the skills he is physically able to perform.

At this age a child's attention span should be long enough to listen to short stories and look at picture books without becoming easily distracted. Of course this ability is also largely a matter of maturity, but a parent who reads to his child and helps him find interesting things in pictures can help to create interest and to form in the child the habit of listening and looking.

Children are quick to pick up catchy phrases and they love to play repetitive word games. Folk tales and nursery rhymes are favorites for this reason. It's fun to hear about the "Tiny, Tiny Lady" and the "Shining, Shimmering Shoes." And while children are enjoying these things, new words are added to their vocabulary.

Children are naturally curious about the world around them. The parent who answers questions in an understandable manner—not with "Oh, you wouldn't understand," or "Don't ask so many questions"—is helping his child build an understanding of life that will give him a solid foundation to fall back on and to further develop when he enters the schoolroom. A short simple answer will usually satisfy a child's questions, and if this isn't enough he

will continue to ask until satisfied. Too many times he receives answers humorous to adults present but factually false, and a feeling of distrust is created when he discovers he has been fooled. The stock answer that the moon is made of green cheese is an example of this sort of thing.

Family outings to the zoo, park, and other interesting places in a child's immediate environment not only give him a good background of knowledge but they also stimulate his interest and curiosity.

It's amazing to many people to discover what an important part personality and emotional stability play in the learning process. If a child likes people and can get along well with them, he will have more assurance in school. A sense of independence will aid him in all aspects of school life. Parents who purposefully provide opportunities for growth in these areas are helping their child. Little things like giving Johnny the money to pay the restaurant cashier when the family goes out to dinner, or allowing him to choose which of two shirts he would like for his wardrobe, helps create the all important feeling of independence and self-confidence.

Respect for property, other people's and one's own, is a highly desirable trait for young scholars. The other children will be quick to label anyone who doesn't know what is his and what is not. And they are apt to look with disgust at anyone who is not grown-up enough to handle books and other equipment carefully. It will help if, at home, Johnny has a special place to put his things and if the family members ask him if they may borrow things instead of helping themselves. He needs to understand that some things belong to Mommie and Daddy and are to be left alone unless he has special permission to use them. Of course there should be many things that are "ours" and can be used freely.

Children are impressionable and responsive and usually react the way those around them react, or in the manner that seems to be expected of them. If Johnny is trusted and has the reputation of being honest, he is likely to live up to his reputation as nearly as he can. Expect the best and you'll usually get it. Expect the worst, especially in public, and you'll get that too.

In addition to helping build a stable foundation for physical, mental, and emotional development, there are things parents can do to influence the child's ability in reading, and consequently in almost all other subjects; for example, the ability to recognize pictures of common animals and everyday things such as cars, houses, etc., and to know their names is necessary before one can get much meaning out of a printed page.

The child who has grown up around books and knows good things come from books has a head start on one who has never been allowed to handle them or hasn't been around them at all. Children reflect the general feeling of their homes about books as well as in other areas. If there are too few books and magazines and if no one ever shows the pre-school child how interesting they are or reads to him, he may enter school with an indifferent attitude toward reading. He may not feel any need to learn at all. Or, if grown-ups and older children tease him about having to work hard and read when he starts school, he is likely to frown on the whole process. However, if his family speak encouragingly of school and are interested in what he will do and the things he will eventually bring home, he will look forward to school and feel secure in his attempts to learn.

A happy, healthy child, free from anxieties, is able to learn more easily and can enjoy his school experiences. Parents who from the very beginning give their child warm encouragement and understanding and share with him the wonders of the surrounding world are building a solid readiness for school and are giving him a priceless gift that money cannot buy.

These Times

(Concluded from page 70)

Islam and Judaism alike of Adam, Abraham, Moses, and Jesus as prophets, may spell the difference. To Islam, Mohammed is only the last and greatest, the continuation, of these prophets. If similar strands of common belief and knowledge could be discovered in Hinduism and Buddhism, the world picture might considerably improve in these times—and communism be more properly relegated to its place (in Toynbee's phrase) as a misread page, torn from the book of Christendom.

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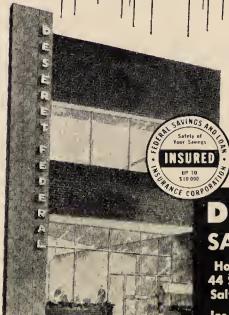
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Free Milk, Butter, and Eggs— For You! by Ruth Boyer Scott

ANYONE WHO will make a little effort can provide free milk, butter, and eggs. My mother used to say, "If you'll wipe out your egg shells with your finger, firmly enough to crush the shell, you'll get an extra egg in a dozen!"

Is this folklore or fact? And how true is the boast of a thrifty Frenchwoman that she could feed a person on what an American family wastes? While I couldn't check on the French, I did many measurements of possible kitchen savings and was surprised at results.

Take that egg-in-a-dozen. I cracked a dozen eggs. Then I carefully wiped out each egg shell with a quick twist of my finger. By actual measurement, an extra half egg white was saved. And if you use two dozen eggs a week, that's one free egg white every week.

If you use glass milk bottles, are you tempted to pour that last dribble down the sink to get a bottle to exchange at the store? Instead, empty the dribble into a cup. How much? Perhaps a quarter of a cup.

Whether you use cartons, milk bottles or cans of evaporated milk, set the container aside for a few minutes after you empty it. By actual measurement, I found almost a tablespoonful of milk can be poured from a carton which has stood for twenty

minutes after the milk was poured out. The milk which temporarily clings to the side collects in the bottom, given a little time. It's free milk for you, with no government subsidy.

Cooking oil clings to the sides of any container. If you measure out a cup of oil, let the apparently empty cup stand for ten minutes. You'll get at least a teaspoon of free oil.

Molasses is even more productive of extras. In fact, molasses clings so affectionately in cold weather (or when taken from the refrigerator) that you'll find a quarter cupful gathers after you've apparently emptied the measuring cup. As this is enough to alter the flavor and texture of your food, it really belongs in the recipe. You'll save this rundown time if you set molasses in a warm place the night before you plan to use it. If you have a quick need for molasses, set the container in a pan of hot water. This will thin it for easy pouring and less wasteful clinging.

Thick foods naturally tend to cling. We tried a gentle scraping around an apparently empty jar of strawberry preserves and obtained two teaspoonsfuls. An empty peanut butter jar yielded a tablespoonful.

If you empty a quarter or cube of butter directly from the refrigerator to its butter dish, you'll find perhaps one fortieth a teaspoon of butter still

clings to the paper. But if you leave the butter in the paper at room temperature, a good teaspoonful or more may cling to the paper after the butter is transferred.

Butter saving works the other way around for sandwiches. Trying to spread cold butter not only tears the bread, but also is likely to pile on three times as much butter in hunks. Do warm your sandwich butter at room temperature. Melting the butter in emergency may help you avoid tearing fresh bread, but it is a temptation to waste the liquid butter floating on the dish.

When a friend from Texas visited us, we served Texas pink grapefruit to her. She startled us, after she'd eaten the segments, by lifting her half shell and squeezing the juice into her spoon. In fact, she squeezed several spoonfuls this way and ate them with evident pleasure. Apparently this sensible custom is spreading, for a famous etiquette writer was queried, and said, "Yes, of course, it's correct." Depending upon how your grapefruit is cut, you may get up to a quarter glass of free juice by a gentle squeezing of the shell. We like to squeeze ours into an empty water glass. It's a little simpler than filling a spoon several times and equally delicious.

You buy orange juice for pleasant drinking, but also for vitamin C. Three or four hours exposure to air at room temperature destroys some of the vitamin C. Once a can is opened, or oranges are squeezed, refrigerate the juice or you'll lose pennies by the minute.

Can you use some free iron in your diet? Most people could have pinker cheeks if they'd eat their potatoes boiled with the skins on or baked. Tests show that some of the iron boils out into the water when peeled potatoes are boiled. And most modern cooks are tempted to throw this "pot licker" down the drain, complete with its valuable health-promoting iron.

If you don't save such liquor for soups or gravy, put it aside to cool to drinking temperature, then drink it right away. With the current taste for vegetable juices, you should enjoy lightly salted potato water.

Wherever a carton has a pouring spout not quite on the edge, you can get a quick free serving with a little down-folding of a milk carton corner, or tearing of a salt carton.

Powdered soap, too, can be had for

(Concluded on following page)

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Her sister encouraged her to enter cooking contests

Utah Cook Wins 87 Ribbons at Two Fairs

If prize ribbons were worn as costume accessories, Mrs. Charles Buist of Logan, Utah, could have a ribbon for every dress . . . and plenty left over! She's been winning awards for nearly ten years now, and last fall won 87 prizes—at the Utah State Fair and the Cache County Fair.

Mrs. Buist's sister encouraged her to enter competition, and you can be sure her sons and husband appreciate her cooking, too. Naturally Mrs. Buist uses Fleischmann's Active Dry Yeast. "It's fast and easy," she says. "And keeps for months right on my shelf."

Do you know who else likes Fleischmann's Active Dry Yeast? Why practically every prize-winning cook in the country! That's because Fleischmann's is fast rising, easy to use. It's convenient, too, keeps for months. When you bake at home, it's easier to serve yeast-raised specialties with this dry yeast handy. Get Fleischmann's Active Dry Yeast—the very best.

Get the new
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Free Milk, Butter and Eggs—For You!

(Concluded from preceding page)

free by tearing open the carton or widening the spout before discarding. But the real free soap comes from using a rubber spatula for a quick

scraping of your dishes before you put them into the water. By pre-removing much of the food and grease you cut your kitchen soap needs in half.

As the Scots say, "Many a muckle

makes a mickle." If you don't value free groceries for yourself, think of the joy you'll bring by donating the two extra CARE packages a year on what you could save by a little extra kitchen attention.

There Were Jaredites

(Continued from page 95)

these calamity-driven waves of humanity Schaeffer writes: 'Perhaps the vast movement of peoples which accompanied it was led by a warlike element which, thanks to the superiority of its arms and its physical vigor, was able in spite of numerical inferiority to extend its conquests over vast areas of Western Asia.'⁵¹

"In other words," said Blank, "Schaeffer, using purely *nor*literary evidence, begins his history with a typical heroic migration, exactly as Kramer does using 'purely literary evidence' while deliberately avoiding the archaeological remains."

". . . and exactly as Hrozný does using neither archaeological nor literary evidence, but purely linguistic indications!" F. added.

"It is remarkable how all the types of evidence are beginning to fuse into a single image of the past," Dr. Schwulst observed, "and such a different image from what it used to be! Instead of a long and gradual upward evolution we find repeated regressions as well as advances, and there is no guarantee at all that the regressions even in the aggregate are less considerable than the advances! Those setbacks, as Schaeffer is at great pains to point out, are the result of forces totally beyond human control. Compared with the scope of these general crises,' he says, 'the exploits of the conqueror and the combinations of leaders of states appear quite unimportant. The philosophy of history where it concerns the Ancient East seems to us to have been singularly distorted by the too convenient adoption of dynastic patterns, however convenient they may be for chronological classification.'⁵² In other words, it is not man who makes ancient history; yet even in strictly human affairs there now appear to be curious ups and downs, with regression quite as normal a part of the picture as progression. Take

A Christmas of Contrasts

Richard L. Evans

WE CANNOT BUT be aware that this is a Christmas of contrasts. No doubt all Christmases have had their contrasts. And there is no doubt also that the same forces that have always opposed the plans and purposes of the Christ, the Prince of Peace, still oppose those plans and purposes. And the gospel that gives man his free agency, his right of choice, is sharply seen in contrast to oppression and coercion, and the enslaving of men's minds. One would think that the world would have learned, for there never was a good way of life that was founded on fear or on force. Both have been tried many times before—both fear and force—sometimes subtly, and sometimes with complete and brutal abandon. But they never succeed in subduing a people permanently or in establishing permanent peace—for there is in man an inner awareness of his own eternal nature, an awareness that will always emerge no matter who seeks to enslave the minds or souls of men. And when all brutality and arrogance and evil have spent themselves, there will remain, always, the irrevocable reality of man's eternal continuance, and of ultimate justice, and the triumph of truth. There are many things that wouldn't matter very much if man were just a machine. If he were just an educated muscle (with death being the end of all that he is), there is *much* that wouldn't matter very much. But blessedly he is an immortal child of the God and Father who made us all in his own image, and who sent his Only Begotten Son, also in his own image, to redeem us from death, and to open up for all of us limitless eternal possibilities of peace and progress and everlasting life with those we love. It was this our Savior did for us; this for which he was born; this for which he died; this that we would witness to the world. And so, despite sharp contrasts, let there be comfort and courage this Christmas. Let it be a time for re-examining ourselves and for dedicating our lives to the values that endure; a time for calling our families together in grateful humility for all that is ours, and with prayers for the preservation of free principles and oppressed peoples; and a time for teaching our children of the divine reality of him who said: "These things I have spoken unto you, that in me ye might have peace."⁵³ His peace and promises are unto all who repent and conform to the principles of Jesus the Christ, the Prince of Peace. May God bless us every one.

John 16:33.

"The Spoken Word"
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the case of iron, for instance. Here Schaeffer writes:

'A most curious and intriguing phenomenon would seem to be the disappearance of this metal after its first utilization at the end of the Old Bronze period, and its apparently total eclipse during the entire Middle Bronze. It seems to have been rediscovered anew in the course of the Late Bronze period and, to judge by all the evidence, in the very same region—in Asia Minor.'⁵³

Here we have an important step in human history that has to happen all over again!"

"And when you have that," said F., "how do you know that it has not happened and unhappened already dozens of times before?"

"You don't," answered Schwulst. "You must not suppose, for example, that the first of Schaeffer's great world calamities with its accompanying heroic migrations was the first occurrence of such an event. Long ago the philologists were able to trace with certainty 'migrations of people for which there is not the slightest archaeological evidence,'⁵⁴ and these carry the pattern back and back to the earliest migration of all when, according to the dean of all living philologists, the forefathers of all the languages and cultures of the world scattered in all directions from a single point searching desperately after grass for their cattle."

"We can sum it all up, then," said Blank, "with the safe and conservative observation, that whatever the particulars may be, it is certain that we now have a totally new setting in which to study the book of Ether, a background of whose existence nobody thirty years ago would have dreamed; and the history of the Jaredites fits into that background as if it were made for it. Who can claim that this is merely a happy accident? Consider the new materials, the scope, and detail of the epic sources, now being read with a new understanding and a new sense of reality; place them beside the compact and powerful history of Ether, presenting all the salient features of heroic times of migration and the ages of feuding that follow, committing nothing vital and including nothing conflicting or trivial—you will at once recognize that there is small room here for luck or chance. Men once denied categorically that Atreus or Arthur or Mopsus or even Moses ever lived, but now we know they were wrong: there

(Concluded on following page)

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There Were Jaredites

(Concluded from preceding page)
was an Achaean host just as surely as there was a Hebrew host of the Exodus,⁵⁵ and the very tests that prove it to be so can now be applied fully and rigorously to show that there were Jaredites.

(The end)

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⁵³H. M. Chadwick, *Growth of Lit.*, p. 173.
⁵⁴Typical are O. G. S. Crawford, in *Antiquity* I, 434, and E. C. Curwen, *Ibid.*, IV (1930), 22.

⁵⁵Chadwick, *op. cit.*, p. 134.

⁵⁶Winifred Lambe, "The Site of Troy," *Antiquity* VI (1932), pp. 71-81.

⁵⁷See our discussion in *Westm. Pol. Quart.* IV (1951), pp. 238ff.

⁵⁸L. Whibley, *Companion to Greek Studies* (Cambridge, 1931), p. 261.

⁵⁹Pliny, *Nat. Hist.* 36.1.2.

⁶⁰R. J. Braidwood, *The Near East and the Foundations for Civilization*, (Eugene, Ore., 1952), p. 13.

⁶¹These points are all made by Ed. King, "Observations on Ancient Castles," *Ibid.* IV, (1777) 364-413. M. Barrington, in *Archaeologia* I, 286-290, cf.

⁶²Priscus Rhetor, *de legationibus*, etc., in *Patrol. Graec.* 113, 731ff, 737.

⁶³For a good description of this type of architecture, see O. R. Gurney, *The Hittites* (London: Penguin Books, 1952), pp. 145ff, 210, with interesting illustration.

⁶⁴A perfect example of this is the city building operations of King Azizawaddu as described in the newly discovered Karatepe Inscription: ". . . and I built fortresses in all the remotest borders, in the places in which there were lawless fellows, chiefs of robber band, . . . I Azizawaddu, placed them beneath my feet, and I built fortresses in those places so that the Dananians might inhabit them. And I built this city, and I determined (its) name Azizawaddiya (after himself), . . . that it might be a bulwark for the Plain of Adana and for the House of Mupshu. . . . I have built this city, named its Azizawaddiya . . . and instituted sacrifices." Note that the city was founded by the great chief and given his name, as a means of control, a "bulwark". ". . . and this city shall possess grain and wine, and this people whose children shall dwell (here) shall possess cattle and sheep and grain and wine . . . and they shall be exceedingly mighty. . . ." Note how exactly this system corresponds to that described in Ether! The inscription was quoted and discussed in THE IMPROVEMENT ERA 59 (October 1956), pp. 711ff. The text with photographs may be found in *Orientalia*, 19 (1949), pp. 174ff.

⁶⁵E. Baumgartel, *The Cultures of Prehistoric Egypt*, pp. 3-9. The eminent Lord Raglan has recently maintained that Troy never existed! The Jomsborg is a classic example. "Lyonesse" is another, for which see O. S. G. Crawford, "Lyonesse," *Antiquity* I (1927), 5-14.

⁶⁶Nilsson, *op. cit.*, p. 22ff.

⁶⁷Claude Schaeffer, *Stratigraphic Comparative et Chronologie de l'Asie Occidentale* (London: Oxford Univ. Press, 1948), p. 537.

⁶⁸Ibid., p. 565.

⁶⁹Ibid., p. 546.

⁷⁰W. Vycichl, in *Orientalia* XXIII (1954), p. 218.
⁷¹C. H. Gordon, *Jnl. N. E. Stud.* XI, 213: "The Exodus is the epic of the Birth of a Nation, even though most of the text is now in prose form (Ch. 15 preserves a poetic fragment) . . . the narrative content includes epic episodes."

Perfect Thought-Models

(Concluded from page 113)

that too is generally manifested in an untidy home.

Good is more natural and more powerful than evil. Only a few muscles come into use in a smile; but a frown involves a strain on many muscles. We should stamp upon our hearts thoughts of humility, courtesy, truth, love, and integrity in order to carve a helpful, noble life. As the sculptor turns to his model in order to perfect his work, so must we turn constantly from the imperfect and illusive ideals of the material life in order to mould and chisel a beautiful, spiritual life. In Galatians we read:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law." (Gal. 5:22-23.)

The poet Longfellow expressed the importance of perfect thought-models in the following verse:

"Sculptors of life are we as we stand
With our lives uncarved before us,
Waiting the hour when at God's command
Our life dream passes o'er us.

If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own,—

Our lives that angel-vision."

CARPENTER

By Lori Petri

IT HAS a lightsome, airy sound, Although connecting sinewed strength; Hinting the buoyancy and bound Of wood released from a tree's taut length; Suggesting fragrant shaving curls Tossed off to the drone of a giant bee, As if from heads of carefree girls That, dryad-like, no one can see; And One who built a house alight With the centuries cannot dim, But pleaded that small children might Be suffered to come unto Him.

THE IMPROVEMENT ERA

Right and Wrong Knows No Creed

by Harold S. Manwaring

AS A YOUNG man I worked part-time at a drugstore where an elderly man, seventy-odd-years, was also employed.

He was a member of one faith and I of another. We had many discussions of right and wrong, particularly the drinking habit, on which we disagreed heartily.

Many afternoons when I came to work I detected liquor on his breath, and before the day was over he would go home drunk, leaving me to work overtime in order to finish his job after I had completed my own.

This went on for months until one day he greeted me with a sober expression as he said:

"My boy, I've quit drinking. When a man gets drunk, he is no longer master of himself. I've been doing you a great injustice, and I apologize for the way I've been loading you with my work."

I was astonished. To me this man looked old and set in his habits.

"Won't it be almost impossible to break a habit of such long standing?" I asked. "Besides, your creed doesn't believe there is anything wrong in drinking."

"Creed has nothing to do with it when a man is doing another an injustice," he replied, "and whatever is causing him to do that injustice is wrong."

He paused and looked at me intently before he continued:

"You're young, boy, but remember this—right and wrong knows no creed. One is never too old to start doing right."

That seventy-year-old man kept his word. I never smelled liquor on his breath nor did I ever have to do his work again.

That man's philosophy made a lasting impression on me, and through the years I have found his words ring true. It is never too late to start doing right once it is recognized from wrong.

It is a simple philosophy—loaded with strength, because age and differences in creed neither shake the truth of it nor make it less applicable to everyone of us, every day of our lives.



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"... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

—Matt. 22:37-39.

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What The Priesthood Has Meant To My Family

(Continued from page 83)

to me the most wonderful blessing of all. I'm like every other mother—I can't see beyond the end of my nose, and under my nose every day are four little children who try my patience at times, but who also bring me the greatest happiness and joy that I know. So I am thankful that, because of the priesthood, my husband and I have been sealed to each other and to these little children for time and eternity. We can stand to

be sick a while, if we know we'll soon be well—we can endure financial distress, if eventually we work our way out of the red. I believe we can stand a separation from our loved ones, if one day we can be reunited. And I believe that, according to the faithfulness with which we perform our duties and the diligence with which we teach our children to love the gospel and honor the priesthood, we will enjoy the companionship of our loved ones throughout eternity.

We Walk By Faith

(Continued from page 91)

process of normal, guided growth. Professor Fischer, for instance, once upon a time, made his first chemical experiment, from which he drew a simple conclusion to which none could object; his second experiment furnished him a second conclusion; the two results combined produced a third conclusion, and so on through thousands of experiments and conclusions, until the brilliant results of the modern study of sugars were reached. In short, the scientist works very simply by careful observation of nature, "the earth and its fulness," and by as careful reasoning from the facts observed: the mind builds noble structures of the material the senses bring. The same method may be employed in gaining faith in the principles of theology; and the Apostle Paul tells us distinctly that the righteousness of God is revealed "from faith to faith"; and that the eternal power of God and the Godhead, and "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Even so with the scientist, he begins with the things that are made and proceeds "from faith to faith," gaining "here a little, and there a little," until a faith is reached which, to him who has not followed its growth, may seem absurd in its loftiness.

How many of those who have joined in the cant of doubt have given a tenth as much time to a scientific study of God or the gospel as is required to prove any one of the greater faiths in science? To prove the truth of the present chemistry of sugars,

alone, is a work that requires many years of persistent effort, of hard physical and mental labor, extending through the days and into the nights. How many doubters have given such questioning care to the existence of God, which all will admit is the greatest of human problems? Until such study has been given, the doubter has no right to claim for his views more than the name of personal, questionable opinions. No one would be heard in the councils of science who did not come prepared to defend his views from the foundation up-ward.

In this place, it must be stated that perhaps fewer than a dozen chemists have repeated Fischer's work on the sugars, and perhaps fewer than a hundred have followed out in complete detail his writings on the subject. The other chemists are content to take the word of these men that the work and conclusions are right. Perhaps the most the majority do is to select a few experiments from the work, at random, and test them. They can do other work with greater profit than to repeat in detail what many men have already proved to be true. Even so it is in theology. We accept the authenticated testimonies of other men and seek for ourselves other and new proofs for which, perhaps, we are better adapted or in greater need. Joseph Smith, the clear-sighted, expressed this idea well:

"To some it is given by the Holy Ghost that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

"To others it is given to believe on their words that they also might have

THE IMPROVEMENT ERA

eternal life if they continue faithful.²⁵

Let the young doubter, the incipient doubter, it may be, think of these statements and make his doubting, if he needs must doubt, a rational, healthy one, or, if the doubter would rather have it, of a child of reason. Do not take the word of one man or of two; of one book or of one observation; build your faith in a truly scientific manner, by persistent labor, and refuse to possess any other. We must all be followers, for that is nature's law, but let us follow those powers which we know are correct. Do not let your argument against theology be of a general, intangible, negative nature, such as, "You can't prove it," . . . "Show me an angel," . . . "You have not seen the golden plates of Joseph Smith." By such arguments a negative position only is assumed, which is far from scientific. Let doubt be positive in its efforts; compare science with theology systematically and with equal thoroughness, and in the grand support of the great ones of past ages will be found the refuge of the honest of this age.

Now then, it must be said that what has been written in this article is for the beginner, for the doubter who questions the sufficiency of theological faith. Those who have already secured the foundations of their faith will testify that the gospel differs from modern science in the greater desire for the Holy Spirit of God, and in the consequently greater possession of that spirit. Through the power of this spirit, faith in the gospel comes to all who are honest in very deed, as a great light, without the slow growth necessary in science. This, however, does not render inconsequential the necessity of work as the foundation of all faith; through the infinite grace of God, that faith is often given in a manner not understood by us. If the faith of science is compared with that of theology in the greatest detail, the superiority of the science of God may be shown in many ways, especially in the fact that God has been seen and heard by mortals, while no man has claimed to have seen the atoms believed in by the chemists. That is, after all, the final difference between God-science and man-science; the ultimate idea of the former may be seen and heard and felt; while the ultimate ideas of the latter must remain abstractions to the human mind forever.

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YOUR PAGE



Mr. and Mrs. Charles Herman Norberg today.

WE SEARCHED through fifty-eight bound volumes of THE IMPROVEMENT ERA to find one of the many fine stories that have been published, to start our reprint series last November. We made a decision on "Coyotes—A Tale of the Hills" (see page 832). Within a few days of the November magazine's publication we received this very nice letter which we would like to share with you. Elder Norberg is currently a patriarch in the Santa Monica Stake of Southern California.

Los Angeles, California

Dear Editors:

YOU REALLY flushed two surprised "older" people out of the bushes of oblivion when you graciously published a reprint of my Coyotes Tale in that pleasing double page layout. When as a youngster I submitted this tale to Brother Edward H. Anderson, he published it to encourage young writers. That was his nature. It seemed, in those days, intriguing to have a nom de plume so I used my first two names. A very sweet little older lady is especially happy because, now she can let her numerous grandchildren read something in a current publication written by grandpa. Since the date of first printing I have had years and years of experience in MIA work. Beginning in Sugar House Ward, where I knew Superintendent Curtis as a boy. Stake Superintendent for ten years in Granite Stake. Thirty-three years ago I came to Southern California where I have been happily very busy in MIA, high council, stake presidency, and patriarchal work. The sweet little older lady I mentioned is an Honorary Golden Gleaner and she has a daughter who also has that honor.

With appreciative respect I am

Sincerely,
Charles Herman Norberg

Vernal, Utah

Dear Editors:

I NEVER FOUND a magazine so wonderful and full of knowledge for a teen-ager as the ERA.

Thanks for such an excellent magazine.

Sincerely yours,
/s/ Barbara J. Brown

Henderson, Nevada

Dear Editors:

WE HAVE HAD the ERA in our home for several years and have always enjoyed every issue, but the November issue that I just received was a special issue to me.

I teach the Seagull girls in our ward Primary and one of the requirements for graduation is to know the offices held by our General Authorities. The pictures of these beloved brethren is going to make this requirement much easier for us to fill.

I would like to express my appreciation to the editors of this wonderful magazine for these priceless pictures and for all the other 60th Anniversary features as they are outstanding to all the members of this Church.

I have found that stories printed in this magazine are of the

best found anywhere and we have enjoyed very much the articles written by our Authorities in Salt Lake City.

Sincerely,
/s/ Mrs. Dorene DeMille
Henderson, Nevada
Lake Mead Stake

Honolulu, Hawaii

Dear Brother:

IT SEEMS for the past twenty-one years as an ERA subscriber I feel a need for this wonderful magazine.

Thanking you in advance, I remain
/s/ David Ah Look
Oahu Stake Clerk

Houghton, N. Y.

Gentlemen:

ALTHOUGH I am not a Latter-day Saint, I still am very interested in your faith. Before coming to college I used to read the ERA quite regularly but now am unable to secure it. I would therefore like to subscribe to it. Enclosed you will find \$2.50 for a year's subscription.

Thank you,
/s/ R. Bruce Mac Lead

DEFINITION

A camel looks like something that was put together by a committee.

SECOND CHANCE

The chairman of the board had come to the plant on a tour of inspection:

"Let's see, Wilson," he said, "how many years exactly is it that you've been with us now?"

"Thirty-nine, sir," beamed Wilson, "and may I add that in that entire time I made only one trifling mistake!"

"Good work," replied the chairman of the board, "but from now on, please try to be more careful."

OGDEN THIRTY-NINTH WARD MIA JOYS

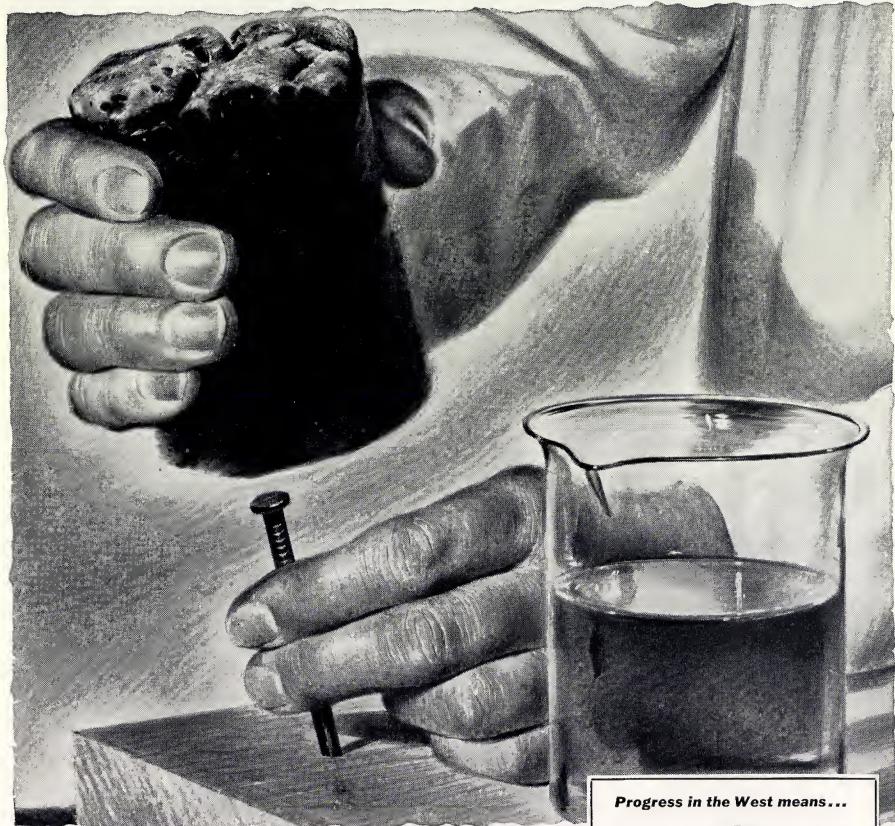


ALL OF the girls of Mia Maid age in the Ogden Thirty-ninth Ward, South Ogden (Utah) Stake qualified for the Mia Joy award for the year 1956. They are, first row: Linda Barnes, Bonnie Bourne, Gloria Christensen. Second row: Bonnie Talty, Sharon Bodily, Rae Kapp (class instructor), Gail Holbrook, Elaine West. Back row: Gail Saunders, Cherrie Porter, Carole DePietro, Elaine Hogan, Kathleen Reeder, Rowene Hoffman, Linda Hyer.

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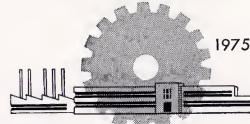
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